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The Week

THE hearings before the Senate Committee which are now being held in Washington and the proposed plebiscites on prohibition in New York and other states are, of course, merely vehicles of anti-prohibition agitation. They are part of a campaign to convince a sufficient fraction of public opinion that the law cannot be enforced and is bound in the end to be modified. They are prompted by a belief in the efficacy of the major premise of American politics which is the old rule that nothing succeeds like success. This strategy has been borrowed from the supporters of the present law. The prohibitionists have staked the future of their cause on their success in spreading and deepening the popular feeling that prohibition has become an irrevocable policy of the American government to which protestants would be obliged eventually to succumb. Until recently they have succeeded to a very large extent in imposing this impression on the public consciousness. It was necessary for anti-prohibition agitators to dislodge it before they could expect to bring about any change in policy. If they can shake its existing authority, they will thereafter try to establish the counter-impression that some modification of the present law is bound eventually to take place and that the sooner it is over, the less tiresome American politics will be. In this country every public decision which involves an alteration in a prevailing policy is refused in the beginning because it is impossible and is accepted in the end because it is inevitable.

ANTI-PROHIBITION agitation is, however, very far from having reached the stage of a prophetically inevitable triumph. Even if the anti-prohibition agitators are successful in accustoming American public opinion to the idea that the law will and must eventually be modified, they will have to overcome formidable political obstacles before they can collect on their increased prestige. It is not easy, at present, to imagine the political process whereby the change will be brought about. Prohibition is a local issue, which was nationalized by the consent of both parties, and the question is how it can be denationalized without the consent of both parties. At present a majority of the members of both parties is prohibitionist in some communities and anti-prohibitionist in others. Neither the Democratic nor the Republican organization can, consequently, assume a united attitude with respect to prohibition without incurring the danger of local secessions, and they will obviously adopt this costly alternative only as a last desperate resort. There seems to be no way in which Democracy or Republicanism can function in any fashion which will help to clear up the prohibition muddle. For they cannot agree to agree. Nor can they agree to disagree. Yet unless they do one or the other, how are the anti-prohibitionists to pass legislation at Washington? The prohibitionists will, apparently, resist to the bitter end the modification of the Volstead act and at present we cannot figure out how the resistance will be overcome. It is, of course, perfectly conceivable that the anti-prohibitionists with their popular majority can elect a sufficient number of partisan wets to control the House; it is much harder to understand how they can duplicate this success in a Senate in which the dry states have an apparently secure majority.

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THE alternative is, of course, to permit the old parties to be split and to see whether a new party could not be formed which would become the instrument of anti-prohibitionism. This is the direction in which the Presidential candidacy of Governor Smith has been tending, and now Mr. Nicholas Murray Butler has begun to fly a little Republican balloon of the same lurid color. He wishes to force the prohibition issue into the Presidential campaign of 1928 by persuading the Republicans to nominate a wet candidate. It looks like a wild enterprise just at present, but if between now and next November New York, New Jersey, Pennsylvania, Illinois and Massachusetts should all declare themselves wet, it may obtain greater political plausibility. At all events it seems clear that during the next two years the American nation will be occupied chiefly in playing prohibition politics. The anti-prohibitionists will act as the aggressive agitators and will try to force the candidates for all federal offices but particularly for President to declare themselves. This will be easy in the case of the nominees for the House of Representatives because the small districts in which they campaign usually have indicated where they stand. It will be more difficult in the case of Senatorial nominees in states which are half urban and half rural. But the great puzzle is: How can the official nominees of the Democratic and the Republican parties in 1928 declare themselves either for or against prohibition? Yet how can they avoid such a declaration?

WE shall have to admit that the richest nation in the world is more niggardly than poorer ones, not to mention state and municipal governments and many private corporations, if President Coolidge prevails in his opposition to the plea of the federal employes for a more adequate retirement measure. The employes want a revision of the present law, which fixes a maximum annuity of $720, and places the retirement age at 70—a very low standard indeed. Their request is a modest one, which if granted would still leave the United States government behind the most enlightened employers—an annuity with a $1,200 maximum, and voluntary retirement after thirty years of service. The thirty-year voluntary feature recognizes that superannuation is an individual condition, not associated with a definite age. It would not be invoked by employes who are still fit for duty, and who could obviously earn more in salary than the pension would amount to. For the sake of efficiency alone the request ought to be not merely granted but improved upon: at present superannuated employes in large numbers are kept in the service by their own desire because they cannot live on the retirement pittance provided. What makes Mr. Coolidge's attitude more contemptible is that the employes themselves contribute a large share of the fund and are willing to raise their contributions to match the increase in benefits, while the Treasury has so far not contributed a cent. Now that we have cut taxes, says Mr. Coolidge, we must shave appropriations. But he, and in particular Senator Smoot, who is largely responsible for the administration's attitude toward this measure as well as for the magnitude of the tax cut, ought to be ashamed to admit that in order to pass a handout to rich men they are forced to do injustice to faithful aged employes and injure the public service.

NOT a week after President Coolidge announced his opposition to the federal employes' retirement measure on the ground of necessary economy, the Treasury Department issued figures to show that for the fiscal year ending June 30, 1926, there will probably be a budget surplus of $270,000,000, or $20,000,000 more than in the last fiscal year, and the public debt will be reduced by $750,000,000. This is due to the large tax receipts following the unprecedented business profits of 1925. Since taxes based on 1925 business will continue to be received throughout 1926 there will no doubt be a considerable surplus for the calendar year as well, and perhaps even for the fiscal year ending June 30, 1927. The full result of the drastic cut in tax rates embodied in the recent revision will not be felt until payments are received covering a period of less active business. Just when such a period will arrive it is impossible to say with confidence, but that it will arrive some time is a moral certainty. Many good judges expect it to set in about the middle of this year. The Treasury, however, gives unofficial assurances that prosperity will continue. Yet we shall be very much surprised if, when the quarterly tax instalments are counted in March, 1927, they will show an increase over those of this year or will give the Treasury any ground for boasting of the results of "tax reform." Mr. Coolidge cannot take seriously Mr. Mellon's professed confidence and his theory of larger yield with lower rates, or he would not be so fearful of a future deficit.

HENRY L. Mencken, Editor of the American Mercury, is fighting in the Boston courts against the suppression of the April issue of his periodical, because of the allegedly improper character of a sketch called Hatrack. We heartily endorse Mr. Mencken's action, and wish him good luck in the prosecution of his case. The reasons for opposing censorship in general have been stated too often to need repetition here; and in New England the censorship is of a particularly objectionable sort in that it is unofficial and irresponsible. The New England Watch and Ward Society, a purely private organization, has succeeded in bulldozing the distributors of magazines in Boston and vicinity to such an extent that copies of periodicals are submitted to the society by the wholesale dealers in advance of being distributed to the retailers. If they are found to contain matter which, in the

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opinion of the society, renders them "legally actionable" they are not even sent out to the retailers, but quietly suppressed, the distributors being, naturally, much more afraid of the Watch and Ward Society than they are of the wrath of any individual publisher who finds his enterprise thus arbitrarily interfered with. We take it for granted that the gentlemen behind the society mean well; but the power they have assumed is not one which properly belongs in the hands of private persons—nor public officials either, in so far as it implies the ability to suppress in advance of distribution, and thereby do great financial damage to a publisher before he is even granted his day in court.

WE feel that Senator Borah has all the best of it in his debate with the 110 Episcopal Bishops who have protested against ratification of the Lausanne Treaty. The Bishops want the treaty rejected on the ground that Turkey has "an avowedly unrepentant and anti-Christian government," and recite the crimes committed by the present and previous Turkish régimes. To which Senator Borah replies that, while he recognizes the unsatisfactory character of the Lausanne Treaty in some respects, it is in every way better than none; and the way to get a more satisfactory one is not to break all relations but to sign now and work for an improved accord later. He declares that so far as he is aware, all Americans who live or have interests in Turkey favor signing the treaty, including those concerned with religion, education and business. In regard to the allegation that the Angora government is "anti-Christian" he adds:

> For myself, I favor this nation establishing friendly relations with all nations and all peoples. To refuse friendly relations with all peoples who reject Christianity is not only unthinkable as a practical course for the government to pursue, but I had always supposed that the great object of Christianity in international relations was to establish friendly relations not only with other Christian nations, but with the anti-Christian nations, that they might be brought into touch with the teachings of Christianity and thereby induced to accept its benign precepts.

Those charged with the responsibilities of government are forced to be opportunists, whether they like it or not; they are compelled to take action, and must therefore choose, not between the right and the wrong course, but, as it almost always works out, between two evils. Ratification of the Lausanne Treaty seems to Senator Borah the less undesirable course. We believe that he is right; and trust that he will be able to persuade two-thirds of the Senate to agree with him.

STOCKHOLDERS of the New York, New Haven and Hartford Railroad have never, so far as we know, been deprived of voting rights. According to the theory of responsible ownership so ably championed by Professor W. Z. Ripley, they should, at least in major matters, be able to assume control of their property and elect officials who will protect their interests. They therefore ought to take note of the fact, just published by the Interstate Commerce Commission, that the management of their road has deliberately wasted since November, 1922, $1,827,345.48 by having locomotives repaired in outside shops which could have been repaired more cheaply by that amount in the shops of the road itself. The Commission states that a substantial portion of the extra expenditure is "improvident and of a character which should be considered when fixing rates to yield a standard return as provided by the act." The law prescribes that carriers are entitled to a fair return only in so far as they are operated economically and efficiently. In other words, when setting rates on the New Haven, the Commission will take into consideration that the net operating income of the system would have been, for the period in question, about $1,800,000 larger than it was if proper management had been exercised. This loss was, incidentally, one of the consequences of fighting the shop unions to the end instead of making peace with them as did the New York Central and the B. & O. Who dictated this ruinous policy? What will the stockholders do about it? Active owners are not in the habit of retaining in their service managers who waste millions.

THE French have announced a vigorous resumption of hostilities in Syria; and on the heels of this news comes the detailed report of the Permanent Mandates Commission of the League of Nations. This body recently met in Rome for the purpose of discussing the mess the French have made of their administration, which has produced an average of more than one revolt a year. "Not guilty, but try not to do it again" is a fair summary of the report. It criticizes the French for making government by Frenchmen a substitute for government by Syrians, in violation of the official theory that the mandate is to be a temporary affair until the latter are fit for self-government—the theory, it will be noted, which underlies our own occupation of the Philippines. The uprising of the Druse is blamed in part on the actions of French administrators, particularly General Sarrail and the notorious and brutal Captain Carbillet (the adjectives are ours). Changes in boundaries such as those undertaken in recent agreements with Turkey, it is pointed out, need the ratification of the League. The French report is criticized on the score that it omits to explain the causes of the unrest in Syria which has produced the present and previous uprisings. The introduction of currency based on the French franc is deplored. In short, the report is one which will be resented in France as a rather vigorous slap on the wrist, while the Syrians who are in revolt will feel that it is in no way adequate in view of the

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stupidity, cruelty and injustice with which they have been treated by the French, whom they regard as invaders.

OPPONENTS of the League are in the habit of criticizing the mandate system on the ground that it is only a thin camouflage for a continuance of the old imperialistic practices. It must be said that to some extent the present policies of the Mandates Commission support this view. There is no independent representative of the League in any mandated territory; all reports about Syria come from the officers of the French occupation. Not only is this true, but the Mandates Commission refuses to receive any petition from inhabitants of a mandated territory unless they come through the officials. It is impossible to deny that the League has, in this instance at any rate, connived at something which is indistinguishable from old-fashioned imperialism, pretty nearly at its worst. To this the friends of the League reply that it nevertheless creates a sounding board for world public opinion; that already the pressure of such public opinion, exerted informally through Geneva, has resulted in the recall of Sarrail and the substitution of the conciliatory de Jouvenel. Whether you believe that the League has played an important part in this, or that it might have happened just as well if the Geneva institution did not exist, will depend upon your own general attitude of mind.

A LOOK at the various wars and near-wars now in progress round the earth reveals developments which are not particularly encouraging. The one bright spot is Morocco. Since Abd-el Krim has revealed his ability to continue a war more costly than either France or Spain can afford, peace at last seems to be in sight. In Syria, the Druse are increasingly active. Damascus is practically a beleaguered city, the countryside is unsafe for travelers, trade is at a standstill. A French offensive which will end the war out of hand is promised for next week. We might be more excited about this if we did not remember at least thirty offensives in Morocco which were promised for the same purpose, none of which ever materialized. In China, the combined drive of Wu Pei-fu and Chang Tso-lin for possession of the national capital seems on the eve of breaking down. If reports are correct, either Wu Pei-fu has been bought over by the Peking defenders or he has decided that he can defeat Chang Tso-lin unaided and become overlord for all China. In the list of danger spots we must not forget Tacna and Arica. The attempt of the American government to arbitrate between Chile and Peru has been anything but successful, and affairs are going from bad to worse as the date fixed for the plebiscite approaches. The effort to sell Tacna and Arica to Bolivia and divide the money between the other two countries has come to nothing.

Slaying the Bread Trust Chimera

ON Wednesday evening, March 31, a mass meeting was held in New York City under the auspices of leading progressives and trade-unionists to protest against the national "bread-trust" which was in process of formation. On the following Sunday morning the papers carried the news that by consent of the parties concerned the Department of Justice had entered a decree forbidding the proposed combination. This hardly means that the administration or the financial interests involved have in terror surrendered a fortress of privilege before an irresistible onslaught of the progressives. It rather indicates, to us at least, that in granting virtually everything the progressives asked for, the party of big business has surrendered virtually nothing. It indicates that there will have to be a reëxamination of the whole anti-trust philosophy.

As far as can be judged from a first look, the decree could hardly, under existing law and existing fact, be more complete. The new Ward Food Products Corporation, which according to report was to have effected the consolidation, is to surrender its charter. The other six corporations concerned are divided into three main groups, no one of which can hold stock or acquire physical assets of any of the others or their subsidiaries. There can be no interlocking directors, officers or employes among these groups. Each of the three chief owners is forbidden to own, acquire, hold, or vote any voting shares in more than one of the groups. Each corporate group is forbidden to have "agreements, contracts or understandings" with any of the others "for joint purchases of materials, supplies or equipment, or for common prices or common policies in the marketing and sale of their output." Reforms in the internal structure and procedure of two of the groups are provided for.

What the decree appears to seek is the continued existence of three large, but competing corporate groups, no one of which can dominate the national market either for what it buys or what it sells. Those who oppose large corporations as such may want them further unscrambled, but such an aim could hardly be achieved under a law against monopoly or restraint of trade. Furthermore, an attempt to go back to the supremacy of the really small, personal business would be such an economic anachronism that no practical person could expect it to succeed.

The owners have relinquished any profits that would accompany the flotation of the merger and the manipulation of its shares on the market. But have they relinquished any of the profits that would otherwise have come to them through the manufacture and sale of bread and other food products? If not, the relinquishment of stock-market profits is but a temporary deprivation, for these would have been based on a presumably well calculated

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discounting of the future operating earnings. The main question concerns the latter.

Each of the corporate groups is large enough to derive the benefit of all the superior technical efficiency that may come with size. Without raising the price of bread one cent, each can earn a much greater percentage of return on its investment than can the individual small bakers, who have not as large plants, as modern machinery, as good delivery and advertising systems, as efficient administration or as much bargaining power in raw material markets. The large baking concerns in the past have made enormous profits because of this very fact. It has been their policy not to lower the price of bread, but, by allowing the small bakers to live and set the price, to reap and stow away the profits derived from their superior efficiency. Will they continue this policy as legal competitors? It is hard to believe that they will not. To do so no "agreement, contract or understanding" capable of legal proof will be necessary. The common knowledge which the limited number of owners must have of their common advantage ought to be enough to bring about this result without any formal control or understanding. They might conceivably anticipate more profit by a wider distribution at a lower profit margin. If so, they might lower prices accordingly, but could easily stop at a point short of ruinous competition with each other.

Suppose, however, that the three groups undertake and carry through a real campaign of cut-throat competition among themselves, by means of price reductions to the public. The first result of such a course would be to drive out of business their small and less efficient competitors. Unless all were pretty evenly balanced in their costs, management and financial support, the continuance of such competition would mean that one group would win business from the others, until it came to dominate the market. This could occur without any inter-corporate purchases or stock control. If all were evenly balanced, it is a safe guess that they would not continue indefinitely to lose profit in the attempt to defeat each other. They would go back to the most profitable price. If, on the other hand, one did drive the others out of business, it also would go back to the most profitable price.

How could a merger act differently? It would probably continue the policy of the present large corporations to let the least efficient set the price and thus make a high profit. Or it could, just as they could, lower the price a little in anticipation of more profit through larger sales. Or it could, in an attempt to gain complete monopoly, drive its small competitors out of business entirely by drastic price slashing, just as they could by attempting to destroy each other. In that event it would return to the most profitable price after its campaign had succeeded, just as they would after their campaign had reached a decisive issue.

Only if such a monopoly could control the source of supply could it deal worse with us than do the existing large firms. Only if it could prevent small competitors from coming back again in case it should charge prices which would give them an extortionate profit could it long make gains arising exclusively from monopoly. There is little chance of that, in bread and cake.

We believe the progressives are barking up the wrong tree when they declare that monopoly is the enemy. Not that we think private monopoly is any better than competition. But it does appear that what is needed in the case of most industries is a means of dealing with a situation which is neither completely monopolistic nor completely competitive.

When improved technique permits lower cost of production, the public should benefit. Whether the benefit is to take the form of lower prices, higher wages, or accumulations of capital intelligently used for public advantage, is a matter capable of adjustment provided there is any public control over the reservoirs into which the gains of efficiency are piped. At present there is no such control. To decree competition will not provide it. The marginal competitors continue to stand between the public and the large profits. Graduated profits taxes might do so, or complete monopoly under regulation, or public ownership, or consumer ownership. But surely the legal enforcement of competition ought by this time to be recognized as a stone-age weapon where a surgeon's scalpel is required.

Socializing Legal Education

AMERICAN citizens who during a period of public apathy are seeking for better tidings may find what they want in the recently announced plans of the Columbia and Harvard Law Schools. Some weeks ago the Faculty of the Harvard School petitioned the President and Fellows of the College for a substantial appropriation to be used for the scientific study of the operation of criminal justice in Boston. The appropriation was granted, and arrangements are now being made to undertake the work. A little later the Columbia Law School broke the tradition of a century and a half by the establishment of a permanent research seminar to employ "the methods of science in promoting the administration of criminal justice throughout the United States." Still more recently the Harvard Law School has ventured on an even more radical and comprehensive proposal. It is now appealing to the "American people" for an increase in its endowment by $5,000,000, this fund to be used partly to enable the School to perform its work of professional training more adequately, but chiefly to endow five new research professorships and a number of research scholarships and fellowships.

No one who is interested in the application of scientific method to the understanding and the control of social behavior can afford to overlook the memorandum which accompanies this appeal of the Harvard Law School for a larger endowment. It

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is a luminous statement of the benefits which may be reasonably expected to accrue from associating the teaching of a learned profession with methodical investigation into the social processes which are more or less modified by the practice of that profession. Schools of medicine and engineering have always carried on researches in their respective fields. Divinity schools have not as a rule considered research, except in Biblical scholarship and church history, a part of their work, but there is at least one such institution in the United States, the Union Theological Seminary, which has proposed religious education as a subject for continuing investigation and which has encouraged its pupils to cultivate a spirit of systematic inquiry into the social implications of the ministry. On the other hand research into the working of legal rules and institutions in contemporary society has hitherto been carried on exclusively by individual jurists. The case method of teaching the existing body of law which has prevailed at Harvard for almost two generations is, indeed, closely related in theory, to the research idea, but not until now has the intimacy of this relation been publicly acknowledged and intelligently exploited. The interdependence between the conception of the law as a body of evolving experiments in social order and the conception of the individual lawyer as a social servant who should be educated to understand general principles as intellectual projects which obtained their reality from their embodiment in concrete cases is now for the first time fully exposed.

The memorandum points out that the call for research in the law is peculiarly imperative. Lawyers, courts, legislatures, the administration of justice in general and the administration of criminal justice in particular are all subjects of serious criticism on the part of the lay public. The strain upon law due to the changes in modern life and the resulting delays, uncertainties and miscarriages of justice demand on the part of research scholars in the law schools of the country a service which, so the memorandum says, cannot be performed by any other agency. Obviously it is not a job for laymen, although political scientists in the colleges may contribute to it. Nor is it a job which can any longer be confided to practicing lawyers and jurists. The work of the contemporary lawyer is so specialized and he is so much engrossed with the management of enterprises and the practical guidance of business that he sees the law as a practical convenience rather than as the reflection of the effort of a whole society to order its affairs and unfold its life. The bar associations are, as research agents, subject to the same limitations as individual lawyers. Nor can the judges be expected to serve as the alert public conscience of the American legal system. The insight into the problems of justice which a judge of today can derive from his personal experience is too fragmentary, specialized and local to prepare the judiciary to perform for contemporary America the constructive work which its predecessors performed so successfully during the formative period of American legal institutions. If the law schools do not undertake this work of systematically exploring and watching how well the law and its administration are fulfilling social purposes, American justice may lose its way and become for the time being at least in part an obstacle to social fulfillment.

In broadcasting this appeal to the American people, the Harvard Law School is manifestly trying to give reality to the conception of what makes the law live which its Dean, Mr. Roscoe Pound, has so ably and so persuasively expounded. The Faculty of the School is proud of the fact that it studies and teaches the common law as the result of the experience of the English-speaking peoples in the promotion and administration of justice rather than as rules of thumb or as a closed and immovable system of doctrine and dogmas. The law is entitled to endure, not as a system of rules, but as a mode of legal thinking and as a manner of deciding concrete controversies. And fundamentally what the Harvard Law School is trying by its present proposal to perpetuate or rather to revive in the American legal profession is precisely a method of legal thinking which is at once realistic and visionary. Specialization in the practice of the law has necessitated a separate provision for legal research and for the task of professional self-criticism which during the period of the many-sided, all-around legal practitioner was precipitated as part of the daily routine of a lawyer's business.

This enterprise of the Harvard Law School is at bottom a most promising attempt to combine social with professional education. For it looks in the direction of increasing social control by a more enlightened training of the young men who more than any other selected group will subsequently occupy a position of social leaders. It is lawyers who for the most part determine not so much the purpose as the methods of big business and high politics in America, and the surest and quickest way of infusing more disinterestedness and social intelligence into major practical activities will be to effect a modification of the method of educating members of the bar which will closely ally professional practice with a more scientific attitude towards the operation of the law. The scientist wants to know. The lawyer who practices his profession in a spirit of scientific curiosity would seek primarily to know as much as he could about the social results of his and other lawyers' professional work. To that extent he would cease to be the highly specialized agent of particular interests and become once again the watchman and guardian of the law in its relation to the processes of social organization and readjustment.

No doubt it sometimes looks as if the American intellectuals of today are inclined to overemphasize the function of research in the mechanism of social decision. For the most part it is not the lack of information or facts which is the worst obstacle

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to American social progress. It is the lack of professional business and political leaders who exhibit any sufficient disposition to act on the information which they possess or which is easily accessible. Our fellow-countrymen know enough to be much more intelligently progressive in a thousand different respects than they now are. Their leaders are often flexible and progressive in improving the technique of special work, but they are timid, lethargic and even obscurantist with respect to innovations in public policy. It may be alleged, consequently, that what American society needs is not more research, but more incentive and motive to use the clues to enlightened public policy which research has already provided or could easily provide. An unfriendly critic might even urge that the Harvard proposal is really only another step in the direction of unwholesome specialization. It will relieve the practicing lawyer and the bar associations of a responsibility for keeping watch on the action and reaction between the law and society. It will fasten the responsibility on teachers of law who, when they attempt to bring about a marriage between the practice of the law and the method of scientific inquiry, will encounter indifference, opposition or misunderstanding from practicing lawyers.

The general warning which underlies the foregoing criticism has in our opinion a great deal of force. There is a real danger in the existing tendency to conceive research as the business of a few experts whose results by virtue of their own intrinsic adequacy will impose their recognition on society. Knowledge is not transformable into social power unless it becomes the agent of a popular impulse, and in the absence of such an impulse the results of research would be used in so far as they could be to promote special interests, but would be neglected in so far as they might avail to promote larger public interests. What American society needs most at present is the impulse to march on and some renewed confidence in democratic politics as an instrument of general welfare. This impulse can only come from the popular resistance which the present wealth-worshiping organization of American society will eventually arouse.

But these misgivings do not apply to the project of the Harvard Law School. The kind of research which it seeks to undertake is born of a functional conception of the law in its relation to society. Although for the time being the research which it proposes will be carried on by professors in law schools, it will not shrink into an academic, abstract or highly specialized activity. It will be consciously social and will be planned and administered for the purpose of giving new vitality to the conception of Anglo-American law as an expression of the organized experience of the English-speaking peoples in the promotion and administration of justice. The Harvard School is asking for an endowment in order not merely to study the unfolding of this vast and complicated experiment as one of the essential social processes, but to educate graduates who will carry into the practice of law a personal familiarity with scientific method and a personal devotion to its standards and purposes. The project may assume too much. The existing tendency to mechanize, specialize and standardize American activities and American intelligence may continue to prevail for another generation or more. But this unpleasant prophecy is only one among several possibilities. Certainly the most promising counteragents to this tendency are most of them born of a faith in some of the newer projects of social education, and of the several expressions of this faith that which the Faculty of the Harvard Law School has just revealed is the most mature and the most inspired by a combination of moral and scientific vision.

Progress in the American College

SOME four years ago the New Republic issued a supplement devoted to the American College, with special reference to its curriculum—what the college should teach and how it should teach it. The situation discussed was that brought about by the expansion of knowledge which had led to the introduction of the elective system, and the advance of democracy which had greatly increased the possible number of students and led to the encroachment of professional studies upon, and the inclusion of technical subjects within, the liberal arts course, in the interest of making college education practical. The colleges found themselves confronted by the difficulty of enforcing a reasonable program amid the large range of choices offered and a common standard of intellectual excellence among subjects varying from Greek literature to fiction-writing. The discussion was led by President Meiklejohn of Amherst with an article on the unity of the curriculum through the unity of the process of acquiring and using knowledge. Contributions by Presidents Burton, Chase, Neilson, and Professors Alexander, Vernon, Young, Sherman, Erskine, and Moore described the particular plans introduced in several institutions to give effect to this unity and raise the standard of individual achievement—devices such as preliminary orientation courses, final honors courses, final examinations in special subjects and the like.

The educational section which accompanies the present issue marks a decided advance in thought upon the problems of the American college. In the first place, the devices for organizing the college curriculum, which four years ago were tentative and experimental, are now well established and susceptible of being judged by verifiable results. The comprehensive account by Dean Wilkins covers fully this field of collegiate progress. These devices for unifying the college course are naturally

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favorable to the better students, and emphasize the discrepancies between the best and the poorest minds. The problem of selection among applicants for admission has become more pressing. The question: Who should go to college? is discussed in the articles by President Wilbur and Professor Orton. Aspects of the intellectual life of the college are considered by President MacCracken, Professor Goodrich and Miss Katherine Pollak from the points of view of president, teacher and student. The place of extra-curricular activities is considered by Messrs. Cowley, Marsh and Hoover. The appropriateness of our present division of the educational period is questioned by Professor Judd and the suggestion is implicit in his article that the way to deal with the problems of the college is to do away with the institution itself, half preparatory and half professional school, in favor of the European system of gymnasium and university. Over against this view is the concept of the liberal college as set forth by Doctor Meiklejohn in the body of the magazine.

The present discussion is centred about the theme of the intellectual life in the college. It takes for granted the proposition that the primary reason for the presence of young men and women in college is to learn how to use their minds, and to use them. Anything which actually defeats this purpose, however laudable in itself, such as self-support, athletics, politics, reform, dancing, acting, making friends or making love, is to be condemned. These things are naturally more important to the mass of people than the cultivation of the mind. They are in themselves educational, and undoubtedly have a place in college experience. But they can all be pursued elsewhere than at college, without the expensive façade of intellectual pretension. And when they depose the things of the mind from their proper priority in higher education they deprive college of its reason for existence and its distinctive place among democratic institutions. Mental activity is as much a requisite for being in college as physical activity for being in a gymnasium.

How has it come about that there is any doubt about these propositions—that in the case of some colleges and in the case of some students in all colleges they are simply not true? The fault rests in large measure upon the colleges themselves. We cannot blame the student for losing sight of the essential and differentiating factor in a college course when he finds it divided among so many and such disparate enterprises, all valued on a scale based on the number of hours spent in classroom, laboratory or preparation. The impossibility of arriving at any system of control of this time element leaves the student large discretion in the use of his hours, and as human nature abhors a vacuum he sets up activities of his own, often educational in the broad sense, but having in many cases a more natural relation to the environment provided by a country club than to that of a college. Obviously intellectual pursuits cannot compete with the more immediate appeal of these activities, any more than Shakespeare with the movies; and, equally obviously, the less studies have to do with attendance at college the more young people will wish to attend, and the less college will retain of its special character. It is a fantastic situation, and more than one educator has been moved to question whether it would not be better to turn our colleges into play schools for adolescents, and postpone higher non-technical education until adult years.

The solution suggested by the articles collected in our special section is one of coöperation. In the first place colleges are coming generally to adopt the plan of explaining to their students the whole enterprise of higher education, and the relation of college curricula to it. Next, the misleading quantitative valuation of college attainments is being superseded by a genuine test of intellectual achievement, a process which necessarily brings the student individually into contact with instructors whom he finds helpful. Perhaps the chief value of these innovations is as a sign of good faith on the part of the faculty, an invitation to participation on something like equal terms. At all events large results are to be looked for only when the student body itself changes its attitude toward the college. That such a change may gradually come about signs are not lacking. Last year at Harvard students initiated a formal discussion of the abnormal position which football has come to occupy among their activities. They held a conference at Wesleyan to consider the means of promoting intellectual life in college. Student participation has been sought by faculties not only in matters of administration and discipline, but in constructive activity toward realizing the intellectual aims of the institution. Two contributors to the present series write from a background of such participation. Altogether the remedy for the intellectual weakness of the American college seems to lie in the direction of academic democracy, the breaking down of the wall of separation between the faculty as specialists in learning and the students in pleasure, and their association as partners in a common enterprise of education.

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A New College

MANY months ago the New Republic challenged me to be more explicit and outspoken in criticism of current college teaching and in the formulation of affirmative principles on which new ventures in the field should be based. When this very welcome challenge came I was already engaged in preparing a statement on the same issues at the request of a group of men who were considering the advisability of attempting to found a new college; and the taking of the second opportunity interfered with the seizing of the first. Now, however, the college venture has been definitely set aside. I therefore feel free to send to the New Republic as a matter for discussion the argument which was prepared as a platform for possible action.

This statement is intended to show the need of a new liberal college. It proposes that a group of men be given a favorable opportunity for the study and practice of liberal teaching in America.

The statement is based upon the judgment that there is urgent need of reconsideration and revision of what our colleges are doing. Those colleges have been determined in their development by two great changes which have been going on in the society to which they belong. First, the subject matter available for study has been enormously increased in amount by the invention of new modes of thinking, by the growth of "modern science." Second, the external fortunes of the college have been transformed by the rapid material expansion of our civilization. And the effect of this combination of inner and outer forces has been to bring the college into a state of confusion and disarrangement. We are not sure what a college is nor what it ought to do.

If we are to plan for the college it is essential that we recognize how serious and how paradoxical is its present situation in relation to the forces just mentioned. The growth of modern knowledge has made it necessary for the college to reshape the content and method of its instruction. But, on the other hand, that same modern knowledge has largely contributed to the building up of the material wealth and organization of our society. And this increasing wealth and organization of society has brought to the college enormous increase of its own wealth and organization. And this, in turn, has made practically impossible the reconsideration of college procedure which the growth of knowledge requires. At the time when necessity demands that the college study its own content and method it has been driven and forced by the pressure of external circumstances. It has been formed and shaped by the necessities of external growth in a period when all its powers were needed for the reconstitution of its own inner meaning and spirit. And so, by a curious turn in human affairs, the process of knowing has been thwarted by its own results. And the college has lost its sense of direction as a result of forces which make the finding and keeping of that sense imperative both for learning and for the life which learning serves.

The seriousness of this situation appears in many ways. Two of these will serve for purposes of illustration. First, the college is not able to draw into the profession of study and teaching enough of our best intellectual quality. It has not enough drive in its own purpose to take in competition with other professions the men it needs. And second, the college seems to lack any proper power of experimentation. It has been so much driven by circumstances that it hovers between obstinate resistance and facile, uncritical acquiescence. The very factors which make experiment imperative make it also nearly impossible. Our academic arrangements tend to become so complicated, so caught in commitments of courtesy and presupposition, that genuine trial of new proposals is almost out of the question. The colleges sometimes add new methods to old ones. But to substitute the new for the old, to reconsider content and method, seems more than they can accomplish. Their discussions, of necessity, move in the realm of compromise and device rather than in that of understanding and idea.

It seems evident that in this situation we must have recourse to new enterprises, free from conflicting commitments, commissioned to define and to attempt new ventures in the understanding and practice of college study and teaching. It is the purpose of this statement to outline such a venture as it has been shaping itself in the minds of a group of men who are eager to attempt it.

The main characteristics of the college which is planned can be given under a number of headings.

1. Size

The college should be small and free from growth. It should have not more than two hundred and fifty students and not more than twenty-five teachers.

To make the attempt proposed we need a limited field of action and a relatively stable one. The first task is that of making the institution into a single thing, into a community dominated by a purpose which it is formulating. Out of what is now an aggregate, a collection of many things, we must make a coherent orderly place of learning. To accomplish this, it is essential that there be genuine intellectual acquaintanceship running throughout the community. The college body must be small enough and unified enough to know its own mem-

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bers. There is no doubt that at the present time our teaching units are absurdly large and unmanageable.

2. Educational Policy

It is planned that the proposed college be "liberal" in the educational sense of that term. Its purpose is not that of the vocational or the professional school. Every member of the teaching group must be, as at present, a specialized student, and the group as a whole must represent the range of knowledge as a whole. But these specialized students must share a common purpose. They must endeavor to bring together their various bodies of knowledge, their various modes of thinking, into some common understanding which shall give to each its proper human significance.

There is at this point a current intellectual issue about which no institution of learning and no plan of an institution should dogmatize but which also no liberal institution can avoid. It is the question whether or not the separate parts of knowledge, the separate studies which men carry on can, in any important sense or degree, be unified, be made into a single study or inquiry. With this question the proposed college and every member of it must be concerned if it is to be in the proper sense liberal in attitude. This statement does not mean that twenty-five teachers are to be agreed as to some type of unity to which knowledge can be brought. It does not even presuppose that all are agreed that substantial unification of knowledge is possible. It does, however, recognize that to deal with problems concerning the interrelation of separate fields of knowledge is a primary task of those who seek to understand the world and our experience of it. It regards knowledge as an attempt to guide human living. It seeks for intelligence in living.

If this attitude can be established its effect will be to transform the college from a collection of individuals engaged in unrelated tasks into an intellectual community which, amid all its differences, is bound together by a single and compelling purpose.

3. Faculty

In the building of such a college the first essential is the making of a faculty. Young people must find themselves in the company of, in close and personal association with, scholars who are doing the thinking on which our life as a people depends. It is by contact with such thinkers in their work, that the art of right thinking is best acquired.

The practical question here is whether or not we can find twenty-five persons who are fitted for the venture and who are willing to try it. This question, being one of personnel, cannot be answered in the abstract. It involves estimates of the qualifications and attitudes of specific persons. The present proposal is founded on the very strong belief that there is available a group of scholars in whose work an institution of study and learning can be established.

4. Method of Instruction

In teaching method the new college would attempt a radical departure from present procedures. It would largely eliminate the lecture as a form of instruction and would subordinate it to other methods. Our procedure has been too much that of attempting to give to students the results of work done by their teachers. As against this our teaching must be based upon work done by the student himself. We must attempt to develop in him intellectual independence and initiative. He must learn from his teachers how to study and judge for himself. He must form habits of study, must recognize problems when they appear, and find out how to deal with them by means of proper thinking. He must learn to think and to know what to think about.

To this end we would substitute for lectures and instruction a scheme based upon reading, conference and discussion. We would define for the student a field of study in terms of reading to be done, of material to be mastered, in his own way. We would then supplement the student's own work by conference with teachers who would suggest, question, criticize and lead by their own ways of working. We would also provide for group discussions in which teachers and students together would get the intellectual benefits which come from the sharp and eager clashing of minds that agree and differ on common issues.

5. Content of Instruction

As to the content of instruction it appears that the material falls into two parts. On the one hand is the relatively stable background of philosophy, history and literature and the other arts. On the other hand are the rapidly developing and shifting methods and results of the social studies and of the natural and physical sciences. In a certain large sense it can be said that our task is that of the interpreting of the second changing group into the terms of the more stable and permanent insights of the first group. In any case, both sets of studies must be adequately represented and must be regarded as material for understanding by the community as a whole.

6. Division of the Curriculum

Our colleges now recognize an essential cleavage in the course of study but thus far they have made no adequate provision for it. The work to be done by the student in a liberal college falls into two parts. First, he must get acquaintance with the body of knowledge as a whole. Second, he must in some one field of knowledge get the sense of the

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way in which the special students of that field do their work. He must begin to know both how knowledge is made and what it means.

To this end, the first two years should be given largely to the general inquiry. The students of these years would be dealing with material common to them all, though to each there must be given the freedom of his own intellectual initiative and ingenuity. In the third and fourth years we must provide courses of special study in which the more mature students, under the guidance of men working in those subjects, can acquire the beginnings of scholarly technique.

It is in general true that in our present college teaching the second of these problems is much more adequately dealt with than is the first.

7. Location and Plant

Among secondary questions one of the most important is that of location. It is desirable that the college be sufficiently remote to have the quality of a separate self-sufficient community. On the other hand such a college ought not to attempt to provide for itself adequate library and laboratory equipment. It would be necessary, therefore, to be near a large city or university through whose institutions the use of such equipment could be secured.

The plant of the college would consist chiefly of residence accommodations for teachers and students. There would be need also of buildings for public meetings, for chapel services, for occasional lectures, for dramatic practice, etc. In addition it would be necessary to have working collections of books and other equipment as well as fields for recreation.

8. Endowment

The financial needs of the college fall into two classes: (1) the securing and maintaining of the plant, and: (2) the providing for other running expense so far as this is not covered by fees from students.

If the teaching experiment is to be properly conducted these needs must be so provided for that the college shall not under normal conditions engage in seeking further funds. This could be done in either of two ways. There might be secured a capital endowment sufficient to cover both sets of needs. Or, again, the plant expense might be covered by capital endowment and the running expense by assured income for a period such as fifteen years, long enough for a real testing of the college and its work. But, in either case, the enterprise should not be begun unless its financial standing is at the beginning fully assured.

9. Administration

The problem of administration is a baffling one and there is real danger that among us it will be given undue importance. It is therefore essential that the problem be viewed in relation to our purpose as to what the college is to be and do.

The college is an institution of learning. Primarily it is made up of two groups: (1) a faculty, men trained to share in the creative intelligence of their time and people, and: (2) the undergraduates, young people who are being trained to the same end. In speaking of the undergraduate, we have said that it is necessary to develop his initiative and responsibility. It is quite as essential to develop and keep those qualities in the teacher. In the last resort the greatest external defect of our present scheme of education is that our teachers do not feel a proper sense of responsibility for the work of the college as a whole. They are not, by corporate thinking, deciding what the college shall be and do. In various ways they have drifted or have been driven into being, men in charge of separate interests, men of departmental attitude. And in general, they expect that the welfare of the institution will be guarded and controlled by other men who have authority for that purpose. From that attitude and its consequences we must find some way of escape. We shall not find it easily nor at once. If the difficulty came, as is often glibly asserted, from the enmity of some men to the cause of true learning, the remedy would be relatively clear and simple.

But the problem is not so simple. Rather it is true that the situation of the teacher in the college is representative of the place of learning in the society to whose development it contributes. As was stated in our first paragraph, learning is at present caught and hampered by its own creations, its own contrivances. Only as learning finds its way again, only as our scholars become clear as to what society needs to have taught can learning and scholarship take charge of their own processes. How shall this end be brought about? In the field of administration we can at least establish an attitude, an expectation. We must demand of teachers that they take responsibility; they must recognize what it is they have to do and that no one else can do it. If we say that others must direct the educational work of a college because the teachers are incapable of doing it then we are saying that the work of the college cannot be done for lack of proper teachers. The teacher must be given and must take responsibility for learning and for the instruction of youth. If that is generously done our learning and teaching processes will begin to find their way along the very difficult road which they must travel.

As a practical arrangement for meeting the demand just made, we suggest a sharp separation of function in the administration of the college. We would have: (1) a board of trustees legally constituted to hold and administer the funds and prop-

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erty as such, and: (2) a faculty empowered to take charge of the use of the funds and property for educational purposes. The faculty would receive from the trustees the plant and equipment of the college and the annual income as it became available. The faculty would then in its own discretion choose its own members, elect its own officers, determine the course of study, the methods of teaching, and the conditions for degrees; it would be in charge of education.

It is not suggested that such a division of function could take the place of generous and intelligent coöperation between the two bodies. No scheme of external arrangements can do that. Rather it is hoped that proper division of function would contribute to such coöperation. At any rate, it would seem worth a trial and in recent years it has not had a proper trial in our American colleges.

10. Summary

It is not the intention of this statement merely to criticize existing colleges and procedures. Nor is it suggested that a new college would master all the difficulties which now beset the theory and practice of college teaching. What the statement does intend, however, is to call attention to those difficulties under which college work is now being carried on. It suggests that a college freed by definite arrangements from such hindrances as can be removed might make a valuable contribution to the work which all alike are attempting. On every level of our educational work except that of the college such ventures have been tried with exceedingly valuable results. It is time that the attempt be made in the college where it is perhaps most needed and most important.

Alexander Meiklejohn.

Confessions of an Ex-Feminist

I'M a feminist—or rather, I *was* a feminist. In the old days I was one of the most ardent of all the defenders of every sort of measure which would spell equality and freedom for women —votes, birth control, the removal of legal discrimination. Since those days I am greatly changed. What has changed me is matrimony.

In six years of married life I have gradually but surely descended from that blithe, enthusiastic, cocksure young person I was eight or ten years ago, to the colorless, housewifely, dependent sort of female I used to picture so pathetically and graphically to my audiences—the kind of woman we must all have a chance not to be!

By what devious road have I achieved this tragic state? What has brought about this sad metamorphosis?

In those golden days of youth I desired life and desired it more abundantly, as the biblical phrase goes. In common with most of my co-workers, whether we admitted it or not, I wanted the rich domestic life of husband, home and babies that my mother's generation enjoyed and in addition to this I insisted emphatically upon a complete individual life of work, contact and achievement in the outside world. I would have a domestic hearth for my Lares and Penates, but I disdained staying home all day to tend that hearth. Like my husband, I would go out during the day to the world of work and toil and achievement, and together at night we would enjoy and tend our common fireside.

In those days of clear-cut purpose, when things were either black or white, there were no doubts of the practicability of such a life for me. My husband-to-be, if I achieved one, would naturally be the type of man who would be sympathetic to my point of view—an advocate of the rights and equality of women. And if, as I then visioned him, there should be in his masculine mind still a few old-fashioned notions about "woman's place," I felt confident that, with right and logic on my side, I could readily convert him from them.

Such a husband mine held every promise of being. There was none of the old ogre, anti-suffrage, caveman stuff about him. He was a sincere believer in woman's political and economic independence. He believed, too, that I should have my work, my career, as well as home and babies.

Yet it has been his attitude, largely sub-conscious perhaps, but therefore more insidious and hard to deal with, that has caused my failure in the other half of life—the extra-domestic. He has given lip-service to my aspirations, but when it has come to the difficulty of putting them into practice, he has not helped me and has often stood in the way.

For, let me admit it promptly, I have failed and failed ignominiously, in putting my theories into practice. As wife, housewife and mother, I am a fairly complete success, but as an individual I have amounted to nothing. I am like a vine with two branches: one branch grows and blooms luxuriantly, but the other is so bruised and stunted it is almost dead.

I am a very fortunate woman. I have a splendid husband who, after six stormy years of matrimony, is still my lover as I am his. I have a beautiful daughter of four, radiant in health and spirits, and I have the deep satisfaction of knowing that her happiness and welfare are largely due to the devoted and unstinted care I have given her in these first important years of her life. While we are not rich nor even well off, our economic position is good and hopeful. We all have good health and youth is still ours.

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I am a fortunate woman, I repeat, but I am also a profoundly unhappy one. For I am outside the stream of life and only a spectator. At present I am merely background—pleasant, important, perhaps necessary background, I admit—for two other individuals. I have no separate, integral life of my own. I long for engrossing, satisfying work. Instead, my days are devoted to a round of petty, tiresome details, with the benefit and comfort of these two individuals as an end. I, who was once of such a pronounced, assertive ego, am now become supine, self-effacing.

I often ask myself: what of all my theories concerning equality, physical, spiritual and mental, between men and women, believed in so devoutly and preached so emphatically? To begin with, what of my theory, lived up to, of not going through with a formal marriage ceremony? The various economic and social disasters with which friends had threatened us for such a course have not overtaken us; but what of precious freedom? We are just as much married by love, our child, and economic consideration as any thrice-married, pious, small-town couple. The only thing left us there is a precious little island of self-respect—the feeling that love, not law, guides us.

In my inexperienced days I used to say that if matrimony proved unsuccessful, a woman should up and out. Her child, if any? Take it along and support it herself. Now, though I trust I still retain a reasonable self-respect, I should think once, twice, thrice and profoundly, before I would up and out. I should be fearful of my ability to make my way, with a child clutching me, in that economic struggle where I lost my place in line shortly before this child was born.

What of those other things about which I used to prate—economic independence for woman, her right to her job, and the equal sharing of the home's duties? Take this business of jobs, for instance, as it exists before matrimony is complicated with children.

In the old days I could earn a better salary than could my husband; but when it came to what I considered our joint job, the housekeeping, I had no luck in getting my lover to see my point of view. He would not do his share. True, he had to learn; but I was willing to teach him how to boil an egg, wash a dish, or sweep a room. However, like our old hired man on the farm, who wouldn't milk because he said he couldn't and refused to mount the milking stool, my male burnt the toast with malice, grumbled or just bolted, and won out that way. Now he has his coffee in bed! (Of course, this damnable maternal instinct that loves to coddle and make comfortable the creature it loves, has a lot to do with this.)

As for joint care of our child—I lost again. When I staunchly argued that this business of getting up for 2:00 A. M. bottles should be done by turns, he said: "Can't do it—I must be fresh for my job." But his job was a lazy, six-hour one, while, as I pointed out, mine, with a house and child, was a fourteen, sometimes twenty-four hour one, and I also needed to be fresh.

"But if I lose mine," he argued, "where will the bread and butter come from for us all?" I lost again, for I could not, at that time, bring in bread and butter.

Except in emergencies I have not found a solution for my domestic problems by hiring nurses and maids. Intelligent care-takers for children are extremely expensive and rare. Our income does not allow for the best, and I would not entrust my child's continual care to the type of nurse or maid we could afford.

I have known a few women of superior talents who have been able, by their own earnings, to employ the best assistance in their homes and, with surplus energy, to give their children much of their own mothering. But I am not such an exceptional woman. I am only an intelligent woman of average ability, with an average amount of physical and nervous energy.

As for "economic independence": to avoid confusion the checking account was in my husband's name and the savings in mine. As the savings account grew, Friend Husband would say jokingly, and yet so often that the remark soon lost its humor for me, "I suppose when that account's big enough you'll just leave me for some other man," or, "If I should need that money in an emergency, how could I get at it quickly?" So we had the savings put into a joint account. Then, when we started building a house, we put it all into the checking account.

Last week I started from our country place for the downtown shopping district. When I arrived I discovered my purse was empty. I had forgotten to ask my husband for cash that morning and he was out of town for the day. I had no checking account so I could do no shopping. More dependent was I than my thoroughly domesticated mother, who did, sometimes, get some of her own butter and egg money.

What has become of my one-time insistence upon being called by my own name, no "Mrs." allowed? That, too, has dropped away, and I now allow the butcher and baker to call me Mrs. W. without a protest. That is as it should be. Since the creature that was once me is no more, why cavil about the name of that deceased person? I *am* Mrs. W., just my husband's wife.

As I look about at my various feminist friends I can point to none who has made a complete success of the demand for a full-sided existence. Some have interesting work; but to be free for that they have chosen not to have children. They, like myself, have only half a loaf. Those who have work and children, too, are all overworked, overdriven. They are continually overdrawing on their reserve of physical and nervous energy. Most of them have

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modern-minded husbands; but all of these, like mine, complacently take it for granted that, while their wives have work in the outside world as strenuous as their own, it is still up to them, being women, to see that this other job, the domestic one, runs smoothly. If one or the other has to suffer it is—as a matter of course—the outside work which must be thrust to one side.

Some of my friends have maids, some do not. But in either case the responsibility of work or supervision is up to them. If these women are threatened with breakdowns, as sometimes happens, their husbands are likely to observe in masculine aloofness and superiority that "perhaps the old anti-suffragists were right. Perhaps women are not equal to this keen twentieth century economic struggle."

Two of my women friends, P. and R., have come nearer success than any others. They are both teachers, one in a public high school and the other in a good private school. Their working hours are comparatively short and both are women of exceptional organizing ability. Their homes run smoothly and their children are well cared for, spiritually as well as physically. Everyone is happy. But P. and R. also overwork and are habitually intense and keyed-up. They, too, will some day have to pay the piper, as no man ever has to except under most unusual circumstances.

Have I suggested that in my own case my husband was chiefly to blame for my failure? Well, that is neither fair nor accurate. The shortcomings and weaknesses of my own nature—shall I say, of my sex?—are equally to blame. We women for countless generations have been too pliant, too ready to give ourselves to coddling and making comfortable our grown children, our men. From squaw days down we have been too ready to let them tell us that our business is attending to "details."

The maternal instinct, I am convinced, has been a sinister, as well as a blessed, force in the world. With invisible but powerful hands it draws us would-be career-following women back into the old ways. It prevents our being ruthless, as men are, in realizing our individual ambitions and personal satisfactions. Similarly, the instincts bred in the bone for generations cause our modern husbands, while giving lip-service to our feminist creed, to feel, in any real crisis where sacrifice is demanded of them, that the best is for the male and the rest for the woman. At any rate, this has been so for my husband and me; and therefore, as a feminist who would put feminism into practice, I am a failure.

(This is the fourth in a series of anonymous confessions, in which men and women in various occupations and walks of life are giving their spiritual or professional autobiographies. Another will be published soon.)

Thoughts on the Law

On a Popular Maxim

THE man who remarked: "Give me the making of the songs of the people and I care not who make their laws" was either a fool or a liar. A pretty sentiment, but it requires us to believe that the makers of I Want to Go Back to My Ole Kentucky Home, I Am Always Chasing Rainbows, Broadway Blues, or The Sheik of Araby, really affect the destinies of a nation more than the makers of the songs entitled: Chap. 136 of the Laws of 1921 (popularly known as the Income Tax Law), Chap. 356 of the Laws of 1922 (popularly known as the Tariff Act), or Chap. 85 of the Laws of 1919 (popularly known as the Volstead Act).

On Criminals

The lamentable truth is that criminals have played a most important part in the advance of civilization. Members of the crew of Columbus had to be recruited from Spanish prisons. The reckless, criminal element went on the early voyages of exploration. Petty thieves and forgers settled the American colonies. It is gangsters who make the best soldiers of democracy and best introduce civilization to backward peoples.

On Divorce

The judges and the bishops: "Divorce is an evil. It is undermining the institution of marriage." The amorist, whom the ease of divorce encourages to sloth in his art, agreeing: "Divorce is, indeed, an evil. It is undermining the institution of amour."

On Capital Punishment

It is contended that capital punishment sometimes results in the taking of an innocent man's life, that its mere existence as a penalty permits many a guilty man to escape all punishment, that it has a deterrent effect on murder, and that it has no deterrent effect on murder. . . . It is a rule that the accused is to be given the benefit of every reasonable doubt as to the proof of his guilt. But he is refused the benefit of every reasonable doubt as to the proof of the good of taking his life. This is to hang a man upon a theory.

On the Most Odious Crimes

There are crimes which the law can understand and respect. Such are crimes against property. Then, the criminal, in common with the good citizen is at least attempting to obtain what it considers desirable as an end. Such crimes are essentially orthodox. On the other hand, the law regards

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with horror those criminals who attempt to achieve ends which it regards as undesirable even where they employ means the most lawful in themselves. Such are conscientious objectors, Espionage Act violators, revolutionists and anarchists in general.

On International Law

It is a crime for a citizen to carry a gun. But there is no international Sullivan Law. Germany and France take and retake Alsace-Lorraine from each other. There is no international Statute of Limitations. . . .

On Martial Law

No law by law. The Law's Confession of failure. In short, a euphemism for a deplorable state of affairs.

On the Penal Code

The Ten Thousand Commandments.

On a Type of Criminal

We hear sad accounts of Prisoners at the Bar who have been led to their crimes by passion, by poverty, by mental, by physical derangement. But far more instructive to contemplate is the criminal who is bred in the service of the law itself! Such are sheriffs, marshals, deputies, detectives, policemen. These, if they have not a natural craving for force, by the very exercise of their plain duty are made to habituate themselves to the high-handed employment of force. In order to uphold the majesty of the law, in time they come to develop the consciousness that is essentially the criminal's. It is they who are the true martyrs and victims of the law.

On Statute Books

It is the particular charm of reading statute books that you are told without any change in style at all (a) That you need a license to keep a dog, and (b) To get married, and, (a) That you will be fined for speeding, and, (b) Hung for murder.

William Seagle.

Washington Notes

I DO not find myself in complete accord with those who so sorrowfully and frequently assert that it is harder to get honest action on anything out of this Senate at this session than ever before. I agree that it is hard, not to say impossible, to get honest action out of the Senate but I do not believe the difficulty is any greater at this session than any other session immediately preceding a fall campaign in which one-third of the Senate comes up for re-election and at least four-fifths of this one-third are full of deep and well grounded anxiety over their prospects either in the primaries so close at hand or the general election six months hence. What, I ask, can you expect? These men are human. They are not of the stuff of which heroes are made and when you reflect that out in their states they will shortly have to placate the Klan, conciliate the Italians, get support from Irish and German, wet and dry, farmer and business man, or perish, it does seem to me their sufferings ought to appeal to those who understand rather than bring down upon them sweeping condemnation.

I would like to think that, were I in the situation of say, one of these Senators from a Klan controlled state, anxious for renomination and election, I would thrust aside the horrid hand of the Klan leaders, hurl back their threats, stand up and openly vote for the Italian debt agreement or a Romanist reactionary like Woodlock, or in some other way kick them in the face and express my honest and untrammelled view. I would like to think that I would do that but I don't know. Perhaps I wouldn't.

Be that as it may I have not observed any one of these anxious bench Senators making experiments this time. On the contrary they have been and are exerting every possible effort to stave off every controversial question, to evade every ticklish vote. What these twenty or twenty-five more or less worried gentlemen want to do for the rest of this session is to do nothing and unless I am very much mistaken that is exactly what will be done. When those who successfully brave the primary and general election perils return to Washington in December next they will be as bold as lions, as full of fight as meat-fed bulldogs. But not now. What they want is an early adjournment and that is I think fairly sure to come. If anything other than the appropriation bills gets by before that time then I have misjudged the situation.

There is another reason for believing in a speedy wind-up of the session—not later than June 1—than the nervous anxiety of the Senatorial and House candidates for reëlection to get out in their states and districts, there to cultivate their constituents and tune up their personal and individual machines. The additional reason is that the good Mr. Coolidge in his quiet way is rooting for them to go, not because he cares three hurrahs whether they win or lose in their primary battles, but merely because he wants to get rid of them. The close of the session will find him satisfied, serene and of course solemn. He will cautiously commend the Congress for its work, speak of his gratification over the tax reduction, the efforts to economize and the adoption of the World Court proposal—and get all the credit for the things done and for the things not done.

Then with Congress adjourned he will have a nice stretch of seven or eight long months ahead in which he will be the only Washington personage from whom publicity and propaganda can ooze. There will be little for the organs to do save picture the tireless, stern, self-denying President, uncomplainingly bearing his burdens and serving the nation by sticking to his knitting oblivious of politics. And that, to the exceeding pain of some of his most ardent Senate and House supporters up for reëlection and terribly in need of a kind Presidential pat on the back, is exactly what he is going to be—oblivious.

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He is a wonderful little man—our President, and one of the fine things about him is that notwithstanding his heavy burdens and the great weight of responsibility resting on his shoulders, he can still find time to discourse about the little things of life to the correspondents. Not long ago for instance at one of the regular conferences he talked for twenty minutes about the White House furniture. This enabled him to answer the questions as to what was his position in regard to putting appointments in the Prohibition unit under the civil service, by saying nothing at all—at least nothing illuminating.

Another fine thing is the moderation in which some of his official family and journalistic mouthpieces praise him for his good works. There is for instance the Hon. James J. Davis, his Secretary of Labor, who in recently renouncing his ambition to be Governor of Pennsylvania, which he might by the way have had some little difficulty in realizing, declared he did so because Mr. Coolidge had expressed gratification with his work and a desire for him to stay. "No higher recognition," said Mr. Davis, "can come to a man than this." And then there is the modest editorial in the Curtis daily publications in which it is asserted that the reductions in taxes that have been made are due solely to Mr. Coolidge's efforts for economy. If that goes down anything will. As a matter of fact anything does, these days.

T. R. B.

Washington.

Portraits in Encaustic

Coquetries Divine

T— BELIEVES in doing your job. For the last twenty-two years he has stuck to business. Night and day his thoughts have been where his duty lay, which was at the shoe factory somewhere up the state. The result is that already at forty he is a rich man. In spite of strikes every year or so among his workmen and difficulties with trade union councils, T— is a millionaire, in fact, several times over. But he is also a church member. He grew up with pious parents in the country near St. Louis somewhere, and has never lost his early faith. When he goes to bed at night he says he leaves his hand in God's hand, as if in some good uncle's or kinsman's. Every year, whatever his income may be, he gives a tithe of it to God. He always gives 10 percent of what he makes, not to charitable organizations and vagrant causes but straight to the Methodist Church, so that, doubtless, there can be no doubt in God's mind as to whom the money is presented. T— says that he thinks it is right for a religious man to give thus of his earnings and that it is a good thing for business; it is right and it pays.

T—so far is unmarried. Despite his wealth and the position that his millions assure him, he has neither fallen enough in love to draw his heart from business nor been captured by a designing lady. But in this respect I foresee a change in T—'s fortunes.

Last year there came to town, from those same regions near St. Louis too, somewhere in Kentucky I believe, to be exact, a young lady of twenty-eight. Her path is oddly if subtly like T—'s. She too has stuck to business since she was eighteen, and before then indeed. And though marriage is more related to her business than it is to his, and less time has passed, she too has not yet married. Her business is coquetry, exerting an inherited but highly personal sense of fascination over masculine hearts. Her train of suitors beginning in her own gallant Kentucky has been enormous, despite the fact that for some reason she has kicked them all, as they say in her country. The right suitor has not come along. The engagement of men's affections is her great aim in life. Her path long since is rich in hearts.

But this young lady has also the gift of emotion. She is a romantic who grew up in a place where even serenades might rise on starry nights to maidens' window ledges. It is not only her handsome presence and her intention of charming that has conquered many male bosoms; it is also the fact that in the course of a flirtation she is genuinely moved herself. At the time she is all émotionnée, trembling, she bows to the dignity of love, she gives a tithe of her heart to the gentle cause.

Now at last this lady has accepted a suitor. T— is a catch, nobody can deny that, and it will not be hard to love him at least enough. T— has not yet proposed but he will not be able to resist her; he will soon be at her feet and she will take him. He conquers her, she conquers him. He can mingle affairs with pious faith, she coquetry with feeling. Each has the gift of combining business with real emotion; the combination is invincible.

Pluperfect Love

Most of N—'s acquaintances would tell you that most of his conversation should be classed as criticism of people. He is always talking about this person or that. As a matter of fact, however, his conversation is autobiography. I avoid his company whenever I can but now and again we meet, on the street, in the subway, in some lobby; N— works in the theatre. As soon as I see him he begins asking what I think of so and so, and then of some other, and so on.

N— is in his early thirties. He can sketch and paint passably well, certainly with a good eye for color. His voice is rich, if not deep, his accent good if self-conscious and slightly mindful of higher things. He is cared for frequently by women of between forty and fifty, who think his artist's nature suffers and who around the first of the month give him small sums under the name of loans. He acts and designs, but any of them would tell you that he is frequently out of work because of the inferiority and commercialism of the stuff offered to him. It is not to the point perhaps but I have noticed how very many of N—'s admirers wear silver ornaments and ethnological bangles from places like Siam and New Mexico.

"X— is a great fellow I used to think," N— will say to me, "I thought he had magnanimous properties, he seemed big, full of future glories, I mean talent and creative generosity. But I'm disillusioned, I see what he is now, just talk, he's just got the gift of eloquence, at least I thought it was eloquence, now I call it just wind-jamming."

"Do you like Y—'s stage designs?" he says, "the first

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time I saw them I said these are something—é qualche cosa! I swore, as the Italians say. But you go on seeing them and you get used to them, they're borrowed from Appia and the Russians, don't you think? I don't get any kick out of them any longer."

"I'm through with Z—," he says, "last spring we used to meet and talk over our dreams for a new art. I hated the old theatre, I hated to show myself in it, every night I hated going on, merely to exhibit myself to the public. Now of course I let it go, one has to live, I've got to get money somehow. Z— and I used to talk things over, he felt as I did, insipides, fastidieuse et vaines, as that skimmy Hugo translation says, you wouldn't know that was Hamlet's 'weary, stale, flat and unprofitable,' would you? God, these translations!

"Z—, I said, of him, is a fine fresh spirit, he feels the sheer exhibitionism in the modern theatre. But things this year have shown Z— up. He's playing the game like the rest of them, with his three hundred a week."

So N— goes to the bottom of the alphabet, with all these past glamors of his. I am astonished at the succession of these instances that he will afford in a single conversation. His progress with them measures his own course. His rise and descent with regard to them indicates the biography of his own qualities. In his own soul the record is invariably the same: thwarted hunger for perfection in the subject under discussion, the bitter dust of disappointment. Perhaps reserve and intensity of feeling prevent his talking of people while they move and nourish his soul. And perhaps not.

STARK YOUNG.

Three Blues

Midwinter Blues

In the middle of the winter,
  Snow all over the ground.
In the middle of the winter,
  Snow all over the ground—
'Twas the night before Christmas
  My good man turned me down.

Don't know's I'd mind his goin'
  But he left me when the coal was low.
Don't know's I'd mind his goin'
  But he left when the coal was low.
Now, if a man loves a woman
  That ain't no time to go.

He tole me that he loved me
  But he must a been tellin' a lie.
He tole me that he loved me
  But he must a been tellin' a lie.
But he's the only man I'll
  Love till the day I die.

I'm gonna buy me a rose bud
  And plant it at my back door.
Gonna buy me a rose bud
  And plant it at my back door,
So when I'm dead they
  Won't need no flowers from the store.

Gypsy Man

My man's a gypsy
  Cause he never does come home.
My man's a gypsy—
  He never does come home.
I'm gonna be a gypsy woman
  Fer I can't stay here alone.

Once I was in Memphis,
  I mean Tennessee.
Once I was in Memphis,
  Said Tennessee.
But I had to leave cause
  Nobody there was good to me.

I met a yellow papa,
  He took my last thin dime.
Met a yellow papa,
  He took my last thin dime.
I give it to him cause I loved him
  But I'll have more sense next time.

Love, Oh, love is
  Such a strange disease.
Love, Oh, love is
  Such a strange disease.
When it hurts yo' heart you
  Sho can't find no ease.

My Man

When my man looks at me
  He knocks me off my feet.
When my man looks at me
  He knocks me 'off my feet.
He's got those 'lectric-shockin' eyes an'
  The way he shocks me sho is sweet.

He kin play a banjo.
  Lordy, he kin plunk, plunk, plunk.
He kin play a banjo.
  I mean plunk, plunk . . . plunk, plunk.
He plays good when he's sober
  And better, better, better when he's drunk.

Eagle-rockin',
  Daddy, eagle-rock with me.
Eagle-rockin',
  Come an' eagle-rock with me.
Honey baby,
  Eagle-rockish as I kin be!

LANGSTON HUGHES.

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Art and Society

PHILOSOPHERS have had an aversion for solipsism. They were worried; that is to say, lest nothing really existed in the world except the philosopher alone. Since things exist for me only as I know them, how can I be sure that anything exists except me-knowing-it? Solipsism has been the philosopher's nightmare because, though he was, in the interests of pure thought, willing to be quite ridiculous, he could not stand for the absurdity of being in himself the all and everything. Now the word philosopher, as everyone knows, means a lover of wisdom. It does not mean one who is wise. The distinction is important. The problem of solipsism is one of the dreariest in the world, for nothing is more evident than the crass empty intellectualism it implies. It implies that knowledge is individual, that the baby knows that it knows before it knows that its father and mother know, that it infers the existence of other human beings from its own existence, and so on. One still finds the subject discussed by philosophers.

The baby's way is really quite otherwise. It lives in society from the start and discovers other things as soon or sooner than it discovers itself. Its world is a world of things, which in the course of time gets separated into groups of self and not-self, of me and of my objects, groups which are extremely variable since the identification with things of one kind or another which makes up the self-feeling, is so largely dependent on the range of interests. Some people make identifications readily and become a part of anything with which they enter into relation, while others stand apart and keep the objects that interest them well in front. But some identification is inevitable, especially the partial identification with one's personal history.

Because society precedes the individual, we cannot reasonably discuss æsthetics in terms of me-and-the-work-of-art. Things acting and reacting on each other is as primitive a fact as things acting on me. What is in the frame is never taken by itself except, perhaps, in states of purest sensuousness. In that case the object is reduced to its minimum as perceived, and feeling reaches its maximum. In short, under those circumstances the suggestion of a peculiar ecstasy in a pipe dream would, if more intense, be more valuable than the work of art. One may, of course, insist that the ecstasy should be the result of seeing a certain kind of object, just as winning in football is the result of success under the rules. But this is to make of æsthetic activity a kind of game. Rules are of the essence of games, but the creative interest knows no rules. Its interest is solely in results.

The artist is, then, one who tries to say something, and what he says is conventionally regarded as so important that he is held to a high integrity in the saying of it. It is demanded of him that what he says should express his true belief. But in a world where intelligence played a larger part than it does among us, this integrity would mean more than that he should be true to himself. It would mean also that there should be truth in that of which he makes report. What this may mean can be led up to by comparing the rôle of the artist in primitive society, in the actual society of our day, and in a possible society where intelligence counted fully.

In primitive society the individual is identified with a past that has very much in common with the past of all the other individuals. Primitive society is made up of persons that differ comparatively little from each other. Consequently expressions that are satisfying to one will to a great extent be satisfying to another. Art, furthermore, is not for pleasure merely, but for use. Primitively art is a form of magic, and the ceremonial dances, songs and drawings are intended to produce practical results by influencing the future. Decoration is, in part, a means for rendering sacred, enhancing power and prestige, and so on. Doubtless the craftsman's interest in the material and the means plays no inconsiderable part, and there is on the part of the public a direct response to interesting stimuli, but in the main primitive art involves a reference to a world in which action is practical and real.

Our contemporary society uses works of art in all these ways, but they are not the ones that give to art its high consideration. In fact, it is quite difficult to see just what does give to art the importance claimed for it. It is an obvious source of amusement and luxury, but what is hard to explain is the passionate seriousness with which it is taken. Of course political, social and religious attitudes account for the intensity of feeling shown in controversy, but these do not explain why art should be the subject of such bitter controversy. What is most interesting is the demand for integrity. Generally we demand integrity in actions that have consequences, but here we have the strange condition of this demand when there are no apparent consequences whatever. The man who hangs a picture on his wall and quite forgets it in a few days, demands integrity of the artist. The man who reads a story and thinks no more about it, says, "Yes, it's clever, but it lacks sincerity." Evidently sincerity in others can be the source of a great satisfaction to oneself, but why?

I suppose that this superlative demand for sincerity in the artist is just sentimentality. It is a vicarious virtue. The average man thinks of the artist as a kind of ne'er do well in whose material existence he takes little interest, and whom he hardly looks on as a member of the commonwealth. He does not think of his activities in the common terms of industrial welfare. Other people work, but the artist "creates." The superior kind of plain man pats himself on the back because he can appreciate sincerity; because he demands it, of the artist; because creation is its own reward; because the artist is a unique individual; because in this so beautiful world he has no need to be sincere, since he can purchase it for a consideration. In this way the higher values are conserved.

Now let us consider what would happen if art existed in the real world and not in a vacuum. In the real world knowledge does not count for much unless it is assimilated. Science is cumulative and efficient because it is so assimilated. Einstein need not be a greater man than Newton or Galileo, but his scientific self is greater. What Newton has done makes up a part of what Einstein is. The modern man has been transformed by Clerk Maxwell, Sadi Carnot and Herz, even though he has never heard their names. And this is because these men dealt in knowledge that is the same for all, and has been put to use.

Art is knowledge as seen in single perspectives. The

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important artist is a man who sees things in relations that are valuable to men, and makes that knowledge viable. He brings to expression significant relations between persons, rhythms in movement, poise in attitude. He points to life and beauty in nature, and to the reciprocity between man and the world in which he lives. If this were learned and put to use, society would be transformed, and so would art. If the relations between persons, the rhythm of movement, and the poise in attitude that art has revealed were something more than passingly curious, more than vicarious satisfaction in the "truly beautiful," in short, if what art revealed were assimilated, mankind would become *conscious through and through,* and the inadequate art of the past would be discarded as completely as the inadequate science of the past. First rate men would be artists, because art would be the greatest power in the world. Art would become progressively truer, for it would assimilate all science, and reëxpress it for more comprehensive use. Some think that there is a contradiction between science and art. It is natural to think this as long as art is essentially sentimental. Otherwise it is absurd. There is a contradiction between the methods of science and art, but none between their results. Far from it. The only thing that can ever make art count in the world is science. Our blank, dense ignorance of ourselves, our crude and brutal coil of identifications, which makes us flout the virtues to which we cringe, can only yield to knowledge—scientific knowledge. When we have gained the intellectual honesty in studying the mind that we have gained in studying matter, we shall be prepared to assimilate art. When we are free to respond to beauty otherwise than with dollars or tears, the new world will have come. Then Jesus will be an ideal no longer, but will be of our company. The individual and the collectivity will have found their common terms. Till then art will remain what it is now, a stimulus to barren emotion, richer than alcohol perhaps, but just another kind of dope.

LEO STEIN.

CORRESPONDENCE

The Prohibition Muddle

SIR: Rereading your article entitled The Prohibition Muddle I have decided to relieve my mind and perhaps my feelings and undertake to reply to some of the sentences scattered through this editorial.

1. "The Eighteenth Amendment upset the traditional balance between the federal and state governments." Answer: Of course it is a patent fact that the prohibition law provides for coöperation in its enforcement upon the part of the states and it is a question in the minds of some whether or not a state can refuse to coöperate in the enforcement of a national law and set itself to its nullification without constructively outlawing itself from the Union as did the states of the South in 1861.

2. "The Eighteenth Amendment imposed on the federal government the duty of compelling all American citizens to obey a rule of personal conduct." Answer: What other function has law but to provide rules for personal conduct? A parallel case is the Harrison Drug act.

3. "The mistake is in dividing the American people into two classes, (1) opponents of prohibition who deliberately violate the law on the ground that by obeying it they deprive themselves of the only leverage for its repeal or modification." Answer: I wonder how many citizens really violate the prohibition law for conscientious reasons of that kind and, like conscientious objectors during the War, "take their medicine" and go to the penitentiary. The wets from their point of view should make an honor roll of such citizens. (2) "People who believe in the law and obey it but who will not face the political and administrative consequences of enforcing it." Answer: It is uncertain whether this refers to the adherents and promoters of this law for moral reasons or whether it refers to men who are elected or appointed to enforce it. If the former then this statement can be seriously challenged because the organization which is most responsible for the enactment of the Eighteenth Amendment and most active in securing thorough-going enforcement cannot be successfully charged with a failure to face the problem of what the enforcement of the law demands.

They are facing the whole problem which may be divided as follows:

1. The Cost of Enforcement:

A report in the official organ of the Anti-Saloon League of America gives the following figures: The total expenditures under the prohibition enforcement unit last year (1925) was $9,203,384.45. The total income from the fines and forfeitures under the federal act was $5,769,091.16. The total fines imposed were approximately $8,000,000. It is noted however that in states that have good strong prohibition laws the federal officers prosecute under the state law and the fines go to the state treasury. In many states 80 to 90 percent of the cases are tried in state courts and fines collected there. In Ohio for example the annual cost in the state for enforcement is $105,702. The fines and forfeiture returned last year amounted to $2,202,764. Many of these cases are brought by the federal agents. The maintenance cost of the coast guard was $7,642,100. But this covered three items, prohibition, narcotics and alien smuggling.

2. The Handicap of Corrupt Officials:

If the editor of the New Republic will take the trouble to study the findings of the judicial committee of the Senate during the War with reference to the activities since 1861 of the United States Brewers' Association, he will know that they constituted a large, richly financed, thoroughly organized political group for the *control of the government* in our states and in our nation. That they were only too successful we know because while the people demanded legislation and refused to elect men to Congress who would not give them prohibition legislation, the organization of both parties was filled with representatives of the liquor traffic. Hence the enforcement of prohibition has been in a large degree in the hands of its enemies.

3. The Sources of Supply:

A. A supply in bonded warehouses which had been accumulating for several years to "age."

B. Rum row and Canada.

C. Synthetic stuff made out of re-distilled alcohol unlawfully obtained in the main from denaturing plants.

Regarding the first: With the aid of faithless government officials this formed the first unlawful source of supply. George Remus is said to have spent in bribery at Washington between ten and forty million dollars. He was sent to the penitentiary.

As to the second: The United States has effected treaties with foreign nations which enable it to capture rum ships twelve miles out. As a result the coast guard has effectually put a stop to this source of supply.

The synthetic beverages and industrial alcohol that find their way into bootleg channels constitute the third source of supply. The government is closing in on this and there does not exist a fourth source for wholesale defiance of the prohibition amendment.

In view of the foregoing facts the enforcement of prohibition is not a failure and reliable statistics can be furnished to substantiate this statement.

The American public is demanding that prohibition enforcement be put into the hands of its friends and some such bill as

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the Crampton bill be passed, which was promoted by the Anti-Saloon League in the last session of Congress. Such a measure providing as it does for civil service examinations for appointees will largely eliminate the control of enforcement by corrupt officials, appointed by party bosses whose strength lies for the most part in the underworld vote of the wet cities.

Now what is the measure which is proposed by those who are against prohibition? "Modification of the Volstead act"? And what does this mean? An increase in the alcoholic content of beer and wine to a percentage which may be declared by somebody to be "non-intoxicating."

Of course no fair-minded person will argue that there is any absolute percentage which in fact is non-intoxicating for everybody under all circumstances. What the advocates of this measure really want is intoxicating liquor, otherwise they would be satisfied with grape juice and near-beer.

If they should accomplish their object and so change the Volstead act as to permit beverages with higher percentage of alcoholic content, the following results would inevitably follow:

1. If wine and beer are allowed by law they would be declared by law to be "non-intoxicating" because the Constitution expressly forbids the sale of "intoxicating" beverages and it would be absolutely impossible to post a chemist over every bottle of wine and beer offered on the market to determine the exact percentage of alcohol, even supposing such a chemist would be not only an expert but a man of unimpeachable character.

2. There could be no restriction of the sale that could not equally apply to tea, coffee or milk.

3. Beer and wine could then be sold without let or hindrance at every soda fountain, delicatessen or grocery store. Children could drink such beverages freely and thus the appetite would be formed. I may add that this, in the minds of women, furnishes the most potent argument against such a situation. Such a condition would be infinitely worse than saloons as many were barred from saloons.

Finally, may I call your attention to the utter stupidity of the whole talk about modifying the Volstead act. Will someone tell us what modifying they want: Surely any intelligent newspaper man knows that what the wets want is intoxicating liquor, and what the Constitution forbids is intoxicating liquor.

All this is idle vaporing whose only effect is to create discontent without pointing out any real remedy.

If the friends of liquor want it back let them repeal the Eighteenth Amendment, for that is the only method of real relief.

L. B. M.

Chicago, Ill.

SIR: While agreeing heartily with your editorial Prohibition Under Fire, I am unable to reconcile it with the editorial advice in the same issue to progressives in Pennsylvania to support Gifford Pinchot for Senator. Conceding Mr. Pinchot's services to the country on forest and water power conservation, nevertheless he, as much as any man now in public life, has been responsible for drawing the "red-herring" of Prohibition across the political trail. All during his term of office as Governor, he has been organizing the W. C. T. U., church and rural elements into a Pinchot machine; he was the backer of the notorious Smedley Butler's terrorist campaign to crush home rule and civic liberties in Philadelphia. Gifford Pinchot is about as much of a liberal as Elbert H. Gary.

It is to be regretted that under the American system it is seldom possible for us to vote on more than one issue at a time. In 1920, we had to elect Warren G. Harding and the Ohio Gang in order to repudiate Wilson despotism. The paramount issue now is Prohibition, and it is to be hoped that there are a few million Americans who are independent enough to vote for no dry, regardless of party or progressivism so-called, until the iniquitous and obnoxious Volstead act (and the Eighteenth Amendment) is overthrown.

Darned if the dry laws aren't making bigots out of us wets too.

ORVILLE A. WELSH.

New York, N. Y.

Moral Turpitude

SIR: Such a revelation of fact as is given in the review of The True Stevenson in your March 10 number is scarcely open to criticism. But could a certain contemporary moral obtuseness be rendered more obvious than by the remark whose plain purport is that whether Stevenson committed adultery or not "no one of common sense cares?" One may forgive Stevenson, as one may with greater difficulty forgive Shelley or Byron for their criminal selfishness in the light of moral obligation; but some of us should have the courage to brave the implication in this ethical pronouncement of one of the editors of the New Republic by protesting that men who wish well to the race *should care.*

For moral obliquity a man's reputation *should* suffer. "Artistic temperament" may scarcely plead a position preferred as to liabilities.

ALBERT L. WHITTAKER.

Northeast Harbor, Me.

A Psychoanalyst Replies

SIR: In comment on Ex-Psycho-analyst's rather shaky Confessions in the New Republic of March 24, let me suggest that one year of experience in the psycho-analytic procedure, as in any other therapy, is too short a time to gather data of scientific value. Analysts of many years' experience habitually handle the transference without harmful consequences either to themselves or their patients, much more skilfully in fact, than practitioners in other lines who, if honest, will not deny that the possibility of a sentimental relation between physician and the neurotic patient is always on the horizon.

MARY ALICE HOOVER.

Chicago, Ill.

Woodrow Wilson and Science

SIR: Re the House volumes, your reviewer, Mr. C. A. Beard, long a valued friend to many of us, notes Dr. Woodrow Wilson as opposed to scientific education and to scientific inquiry in the universities. I took up this gem of silly ignorance with some of those here who have had to do with science, and they found it mildly amusing. For preposterous foolishness it is probably your record. Even in cutting up the Wilson halo to gild the geese of our Capitoline, one needs to know what he is talking about.

W. L. WHITTLESEY.

Princeton, N. J.

SIR: The sentence in my review to which your correspondent refers runs as follows: "Doctor Wilson opposed the advance of scientific education and scientific inquiry in the universities, partly on the ground that science could not combat socialism."

The evidence for that statement appears in Doctor Wilson's writings. Long ago when the battle royal was on between science and the classics, Doctor Wilson fired on the flanks of both of them and proposed, instead of the new learning in which science was clearly getting the better of things, a combination, with English literature at the centre of the curriculum. In the course of that controversy, he published an article in the Forum (September, 1894), in which he said:

> Of all things that a university should do for a man, the most important is to put him in possession of the materials for a systematic criticism of life. Our present method of training may easily enough make a tabula rasa of a man's mind in respect of such matters. The reasoning of the scientific method, for all but a few constructive minds, is analytical reasoning. It picks things to pieces and examines them in their ultimate elements. It is jealous, if not quite intolerant, of all traditional views; will receive nothing but test everything. It produces for one thing, an overweening confidence in the pure reasoning faculty. Now it happens that the pure reasoning faculty, whose only standard is logic and whose only data are put in terms of determinable force, is the worst

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possible instrument for reforming society. The only thing that makes modern socialism more dangerous than like doctrine has ever been is, that its methods are scientific and that the age is also scientific. Two-thirds of our college graduates are not taught anything that would predispose them against accepting its logic or its purpose to put all things into a laboratory of experiment and arbitrarily recombine the elements of society.

Again in his inaugural address as President of Princeton, Doctor Wilson also said:

> I am much mistaken if the scientific spirit is not doing us a great disservice, working in us a certain great degeneracy. Science has transformed the world and owes little debt of obligation to any past age. It has driven mystery out of the universe. Science teaches us to believe in the present and in the future more than in the past, to deem the newest theory of society the likeliest. It has given us agnosticism in the realm of philosophy and scientific anarchy in the field of politics.

In discussing this point, Dr. William E. Dodd, a sincere and intelligent admirer of the late President—certainly not a man engaged in "cutting up the Wilson halo to gild the geese"—gives the following summary of Doctor Wilson's educational philosophy:

> Science is cold and calculating. It allows nothing to the human spirit. And the by-products of its laboratories are lack of faith and reverence for great things which are of the very essence of history. Science can never combat socialism. The two are alike scientific and not sufficiently human. . . . In Princeton and elsewhere young Professor Wilson was regarded as the champion of the humanities as against the scientists. [Woodrow Wilson and His World, page 38.]

Whether this puts on or takes off a halo need not delay your readers; after all that matter will be settled in the world court of world history. It may help them to decide the less exigent question as to whether Doctor Wilson opposed the advance of science in the universities, partly on the ground that science could not combat socialism. Their decision, whatever it may be, need not detract in the least from the distinction of the late President.

CHARLES A. BEARD.

New York, N. Y.

A Chance for Henry

SIR: Henry Ford is generally supposed, is he not, to be trying to restore standards, raise morals, and lessen jazz-mania in reviving old-time dancing? It may occur to him, in time, to revive the horse and buggy, as an element in his reform movement. Don't you think he would have just as much chance of success, were he to try it? Consistency is a jewel.

A SUBSCRIBER.

Detroit, Mich.

Money for the Historians

SIR: I should like to call the attention of your readers to the campaign inaugurated by the American Historical Association for increasing its endowment from $50,000 to $1,000,000, and to indicate a few reasons why the public may reasonably be approached for contributions to that endowment.

The Association is a national institution, having been chartered by the federal government in 1889; and it is not a purely academic organization either in its membership or in the character of the services it performs. In the past it has done much to aid the government in the keeping of the archives, and in the proper editing and the publishing of important public documents, and it has, on its own initiative, published much historical material of great importance to the American people as a whole as well as to professional historians. Much of this work in the past has been done by members of the Association without remuneration. The Association is greatly in need of a substantial endowment, not only to enable it to continue the work it has been doing in the past, but also, and especially, to enable it to undertake many new projects which need to be undertaken, which can best be undertaken by the Association, and which would be of service to the nation.

Historical research, like other forms of research, suffers from being in some sense haphazard and planless. The Historical Association could do much, if it had adequate funds, to make a careful survey of various fields of study, with a view to determining what things need most to be done in the immediate future, and by what individuals or groups of individuals such work could be best done. Such a survey is needed, for example, in the field of international relations, particularly perhaps in respect to the relations of the United States with Europe, the Orient and Latin America. Thorough and scholarly investigations are especially needed at the present time in such subjects as immigration, sectionalism in the United States, the historical approach to legal and economic problems, and the European origin of, and contribution to the formation of, the American nation. In these days of furious propaganda and partisan discussion, the dispassionate investigation of such questions of immediate practical interest is sadly needed.

Another thing which the Association could well do is the elaboration of a wise policy for the keeping of the national archives and the publication of public documents. From this rich store much has indeed been already published, but for the most part in a planless, haphazard way; and meanwhile masses of documents of the greatest importance remain unprinted, besides being in constant danger of destruction.

The American Historical Association exists for the very purpose of performing services of the kind described above. It is more than willing to perform these proper services. All that is lacking is adequate funds to finance such undertakings. The Association is therefore asking for an endowment of one million dollars, surely not an excessive sum in these days of lavish expenditure even for enterprises of no great moment. The one hundred and fiftieth anniversary of the nation's independence would seem to be a proper time to ask the American people to support an association of scholars devoted to the study of the national history.

CARL BECKER.

Ithaca, N. Y.

Golden Rule Nash

SIR: Just this minute I have finished reading the interesting article, Golden Rule Nash. Will you please let me suggest a correction. In the fourth paragraph the author writes—"They are generally the kind of people who are content to pick up a smallish income, and a great many of them sell the Nash Line only in their spare time, being regularly devoted to some other calling"—referring to Nash salesmen.

Nash salesmen are reliable men who devote themselves exclusively to rendering Nash service. And some of the Nash salesmen would be surprised to learn the $125 to $150 they have made a week is considered smallish.

Occasionally a branch manager will give a deserving applicant a chance by letting the man have the Nash agency on probation. At the end of a certain time the applicant finds his work in the Nash Family or gives it up.

MARTIN ROSEN.

Buffalo, N. Y.

Two Lives Again

SIR: I hope that you will permit me to endorse whole-heartedly Mr. Magil's letter thanking you and Mr. Glenn Hughes for the review of Mr. Leonard's Two Lives recently printed in your journal. I speak not only for myself but for others who, I find whenever I speak of the poem, are no more afraid than Mr. Hughes to call it a masterpiece. Such voices should be heard, for Mr. Leonard is not of the verse-writers who are always sure of a friendly claque nor is he so "modern" that anyone will praise him in order to seem up-to-date. . . . It is encouraging to the lovers of true poetry to find that his success is complete, that he triumphs dramatically and psychologically, and technically no less. . . .

M. G. VAN RENSSELAER.

New York, N. Y.

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"These are the Young!"

The Religion of Undergraduates, by Cyril Harris. New York: Charles Scribner's Sons. 87 pages. $1.25.

Youth's Adventure, by Allan A. Hunter. New York: D. Appleton and Company. 154 pages. $1.25.

The Revolt of Modern Youth, by Judge Ben B. Lindsey and Wainwright Evans. New York: Boni and Liveright. 364 pages. $3.

THE youth question is turning out to have as many angles as life itself. Here are three books, each of which records an authentic touch with young life, yet they move in three different worlds. Mr. Harris's world is the somewhat conventional one of a former instructor in English at Cornell who filled at the same time the functions of Episcopal student pastor. Mr. Hunter's world is that of a recent graduate in theology who finds spiritual release in the idealistic wing of the youth movement. Judge Lindsey, on the other hand, moves among "wayward" youth whose sex instincts are in revolt against the professed standards of society.

An amusing, if not quite amazing, composite picture of student notions of religion was compiled by Mr. Harris out of student exercises in English. It gives evidence that "spiritual contact between the generations has been lost." The collegian's ignorance of religion is dense, and to the great majority its practices have become boresome. It is still talked about in "bull sessions," but the precipitate from the college experience is little more than respect for decency, with no clear notion as to what would constitute a decent society. Meantime, evil practices get hold of the individual, for which the remedy is repentance, auricular confession, conversion, churchmanship, and then reconstructive social activities.

To Mr. Hunter religion becomes almost a joy-ride of the emancipated spirit. "Stuffiness" is the thing against which youth revolts; but the revolt is here represented less as *from* than *towards;* it is a movement into social burden-bearing, not a flight from responsibilities. Deeper trust toward men; deeper appreciation of races; more risk-taking on behalf of peace; a new sex morality based upon respect for personality; a functional as against an acquisitive society; education for freedom and individuality—all these are presented as opportunities for exciting new experience—for religious experience in kinship with Jesus the radical. For Mr. Hunter modern science is a welcome problem-solver, yet he describes a "group mysticism" that, through the experience of intimate fellowship with inquiring spirits, lets solutions come that could not be reached by analysis.

That this exposition of a youthful religion has more than merely individual significance will be clear to anyone who will take the trouble to compare Hunter's positions with those taken at the Evanston conference of church youth. With the exception of "group mysticism," there is a practically perfect parallel.

Of all the old heads that have shown ability to feel with rather than against modernized youth, Judge Lindsey has chosen the most difficult rôle. For he has gone searchingly into the sex conduct of the less conservative young people, has learned their points of view and mental processes, and has helped many of them to a satisfactory adjustment. The same wizard-like, yet fundamentally simple, technique that he developed years ago in the handling of youthful pilferers and other mischief-makers is now displayed in the working through of cases of sex delinquency. Plato makes Socrates say that if one has done wrong one should run to the judge and beg to be punished, because "punishment is the medicine of the soul." Whatever the legal name for Judge Lindsey's decisions, what he dispenses is, indeed, a medicine of the soul. He deals so like a friendly physician with youths who have been brought into his court under legal accusation, that many others, under no legal constraint whatever, bare to him their troubles and seek his advice. An odd combination of court and confessional! Time and again there unfolds here a human-interest story that has all the elements of plot, action and climax. Here is literary grist galore for fiction writers and dramatists.

What, then, is the news that this explorer brings concerning his friends, the young sex transgressors? Good news, he avers. For example: first, that the sex-freedom that is growing among the young is by no means as indiscriminate, promiscuous and disintegrating as it is popularly supposed to be. Lindsey finds so much focusing of affection, so much loyalty to both self and others, so much foresight, that he believes that marriage and monogamy would still be safe under conditions of great sex freedom. Second, he finds that fewer girls are really ruined in any true sense by illicit relations between friends than were ruined by prostitution when Denver had a red-light district. Third, he finds much rationality where alarmists find only instinct. When young people are given opportunity to guide themselves "in the light of the facts," they show surprising objectivity and balance. Fourth, he sees on the way, or thinks he sees, a wholesome reconstruction of ideas and practices with respect to marriage—reconstruction by the help of wayward youth!

The really destructive factors in the situation, he is sure, are not instinct plus freedom, but social conventions, evasions, insincerities, stupidities and cruelties, together with the attempt to mechanize marriage by law. The light that he throws upon these faults of society, not of youth, is the most withering imaginable. The monogamic ideal he unwaveringly espouses; he thinks that nature is on the side of it; but he believes that experiment, dangerous as it is, and certain to produce catastrophes, is necessary in order to find out what are the working conditions of real and successful marriage.

That conclusions like these should find another eminent exponent is not of itself noteworthy; what is arresting is that they are backed by an amazing array of detailed case studies.

> The facts are not arguable. They are simply there. I've got them; and because of our confidential personal contacts I don't believe there is another place in the world where there are so many of them lying around loose, visible to the eye and audible to the ear, as there are in the Juvenile Court of Denver.

The extent to which the Judge finds illicit relations already practiced is startling; it would justify dismay if he did not discover here something more than an orgy of blind impulses. The something more that justifies hope is the fact of open-eyed experimentation and planning—the very thing that conventional minds will take as the surest sign of depravity! In short, while morals, religion and law furnish the chief disintegrating factors, inexperienced youth is contributing to the situation its main constructive forces.

The surge of youth that we now witness is the first of its kind, Lindsey maintains.

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> In the past the revolt of youth always turned out to be a futile gesture . . . But now . . . economic restraints that were once so potent have gone, never to return; and the sole question now is how soon and how effectively will the internal restraints of a voluntarily accepted code, which alone can keep people going straight, take their place. I think this is already happening . . . I think, considering the temptations it is under, and considering the folly of the adult portion of the population, that it is relatively the most moral and the most sane younger generation the world has ever seen.

Such is the reassuring message. Of course there are plenty of persons who don't want this kind of reassurance; they groan in spirit, and some of them gnash their teeth upon the doughty Judge. Meantime, while we elders debate, as though we could settle matters, the young people act, and by their acts they build the future society.

GEORGE A. COE.

The Educational Frontiersman

Educational Frontiers, by Scott Nearing. New York: Thomas Seltzer. 250 pages. $1.50.

Education in Soviet Russia, by Scott Nearing. New York: International Publishers. 160 pages. $1.50.

THESE books are obviously complementary. In the first Mr. Nearing draws his indictment of education as practiced in America; in the second he sets over against this dismal picture the hope that he has found in education as it is developing in Soviet Russia. Mr. Nearing knows American education from active participation in it as student and teacher, and from extraordinarily wide observation of the last ten years during which it would be safe to say that he has visited more educational institutions and come into contact with more people concerned with education, from kindergarten children to college presidents, than anyone else of his generation. His acquaintance with education in Soviet Russia is limited to a few months of busy investigation, and his conclusions are admittedly based on data unavoidably incomplete. We can only hope that his second book is as true as his first.

Educational Frontiers opens with a sketch of the career and character of a true frontiersman, Prof. Simon N. Patten, who after thirty years' service at the University of Pennsylvania was summarily retired after he had associated himself with the sane and strictly constitutional movement to preserve peace with Germany before the declaration of war in the spring of 1917. The sketch is an ardent and loving tribute of a pupil to a great teacher "who dreamed and labored among us . . . inspiring us by the breadth of his vision, arousing us by the keenness of his analyses, challenging us by his constant devotion to inquiry, and watching over us with the solicitude of a father safeguarding and directing his sons." Patten believed that the highest function of the teacher toward the individual is "the stimulation of personality." He believed also that the teacher has a service to perform to the community—he is a sentry—"an outpost in the realm of ideas." The teacher of social science, in particular, like the teacher of public health, has a definite social responsibility. He can no more remain impartial in the presence of causes that lead up to hard times, unemployment, famine, revolution and war than a teacher of hygiene in the presence of the causes of yellow fever. With the thoroughgoing idealism of Ruskin, Scott Nearing asserts the point of honor which forbids the teacher to desert his post in the face of danger, or remain silent in the interest of those upon whose support his position depends. His primary duty is not to them but to his science, and to the people whose rightful possession that science is. "Desertion and silence are the same thing in the teacher. The lookout who sees a rock and does not warn the helmsman is a traitor to his ship. The sentry who hears the enemy approaching and makes no outcry is a traitor to his comrades." And as it is the supreme glory of the sentinel to die rather than fail in his trust, so it must be that of the teacher to suffer dismissal rather than fail in one equally sacred.

Tried by the standard of Patten, Scott Nearing finds American education deficient. Ninety percent of the teachers are in the profession for a modest livelihood. Few teachers bring new thought to their work, or arouse thought in their pupils. In spite of occasional experiment, teaching is largely a discipline of memory based on textbooks. Big business has its grip on the schools. "The total production of textbooks for 1923 is estimated at something like forty millions of books for the elementary and high schools and nine hundred thousand books for the colleges and professional schools." Upon the whole enterprise weighs the primary obligation of supporting the present political and economic system. Scott Nearing despairs of any large change in society through education. "The school system is tied so tight to the present economic system that it will stay while the economic system stays, and go when the economic system goes." And yet he gives us a gleam of hope. It was the aim of Patten to introduce a new culture founded on the natural and social sciences of today, through which the student should understand and appreciate the world in which he lives, and learn to make it a better one. This is the purpose of the so-called orientation courses now given in an increasing number of colleges, and increasingly directed by young and courageous teachers. Scott Nearing cites the case of a student in one of these courses who from being "a wood and leather conservative shouting for imperialism and war" had become a thinker and inquirer, and who owed his change to his teachers—"the young chaps—we get nothing from the old boys."

"Two things the modern educators have seen—the freedom of the child and the salvation of the community." According to Scott Nearing their vision is being realized in a high degree in Soviet Russia. His account of education in that country is comprehensive and intelligent. Other observers may differ with him as to the actual progress which has been achieved in realizing a grandiose program; no one can fail to grasp from his pages the exact nature of the undertaking and to be impressed with the immense value to educational science and to humanity of the experiment.

The most weighty count in the indictment of the Tsarist régime in Russia is that it kept the people in appalling darkness of mind. Whereas among the British recruits in the War the percentage of illiteracy was one, and among the Germans one-twentieth of one, among the Russians it was sixty-two. Facing this situation the Soviet government had an immense task of adult education on its hands as well as the building of a system from childhood up. Sketched briefly that system includes "pre-school" activities of children between the ages of three and eight; the "labor school" in which children are enrolled from eight to fifteen; and the "professional schools," corresponding in time to our high school, in which the pupil studies for

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three or four years along the line of some chosen calling. Then after a year of work in some productive occupation the student of ability may go on for three or four years in the technical school, corresponding to our college, beyond which is the institute for strictly original work. In the account of the working of this system two things emerge clearly.

The first is the extent to which the teaching is objective, centring the pupil's interest upon realities, the family, the street, the village, the city or province, the farm, the industry. Much use is made of the "project method," its value being apparent in securing coöperation or group action upon which the communal life depends; and per contra Mr. Nearing found considerable hesitation over the Dalton plan as tending too emphatically to individual waywardness. In the higher reaches of education the factory replaces the laboratory. He quotes a Russian educator as remarking, "It was idle for a university to try maintaining an electrical laboratory side by side with a well equipped electrical plant." The second thing which excites attention is the degree to which academic democracy obtains in Russian schools, the management being shared by all who have an interest in the enterprise, teachers, parents, school employes, pupils.

The inclusion of school workers will interest those familiar with American high schools where sometimes the janitor is a more active principle in molding the lives of the pupils than the head master. Representatives of each group give attention to matters which immediately concern it—to the students belong especially the problems of discipline. As to the extent to which self-government is actually practiced among Russian student bodies it would seem that Mr. Nearing could scarcely be mistaken—his inquiry on this point was wide and searching. His observations will amaze American educational authorities who dare not trust their students to manage their organized athletics. In Russia the students elect the deans—from their own number. The explanation is simple. The Russian schools have done away with the leisure class attitude toward education by doing away with the leisure class. To Americans this will seem like throwing the baby out with the bath, but merely from the point of view of pedagogic experiment it is worth while to see what will happen in education when it is purely a matter for those concerned in the essential enterprise, and to whom this is the chief concern.

Mr. Nearing speaks of leaving a school "with the feeling that it belonged, not to the board of education or to the state, but that it was a joint meeting place for students and teachers all bent on working out the same problems." It is permissible to suppose that Mr. Nearing was not at the moment thinking of the control exercised through such organizations among the students as the Young Communists and the Pioneers. After all an educational system must be a reflection of the society which sponsors it, and it would seem that the schools of Russia belong to the communist state as much as ours to the capitalistic. Mr. Nearing would be the first to admit that the Soviet state be judged by the life it gives its youth. He quotes Lunacharsky as saying, "A political revolution has no value, and from it there does not arise human well-being. But well-being itself remains an absurdity . . . if it does not lead to a broadening of the intellectual, artistic, and emotional life; if it does not augment the happiness that life gives to man in order that he may give it to his fellows."

ROBERT MORSS LOVETT.

The College President

The College President, by Charles F. Thwing. New York: The Macmillan Company. 345 pages. $2.50.

IF there should be founded in one of the educational emporiums a graduate school for the training of a standard brand of college president, Doctor Thwing's College President would supply an almost perfect manual. First, he discusses the title with its variants, but there is no hint that these terms stand in this land of ours for a very different official from that known in any other country, civilized or uncivilized. This fact must be known to the Doctor since he has published books on The College in the Far East, Higher Education in Australia and New Zealand and The Universities of the World. One wonders why he does not inform the general reader of this interesting and significant fact and warn both potential and practicing presidents of what they would encounter if they, like our financiers, should venture into Europe and other backward countries.

Doctor Thwing's "comprehensive" definition of the board of trustees leaves much to be desired if one is to know anything of the history, theory and powers of this all-important American academic institution. It was not instituted to hold property "for the benefit of the community," but it was a device for holding the property of the teachers. In Connecticut and New Jersey where it was first used the teaching group was too weak to take this responsibility which had always been entrusted to the resident teaching body in Britain and Europe. From holding the property of the college temporarily, as at William and Mary, until the faculty was established, the board of trustees in this country has come to be both in law and practice the formal and authoritative college. It employs, disciplines and dismisses servants whose duty it is to carry out the policy of the "college" and to do the work of instruction.

One-third of the three hundred pages in this book are devoted to a chapter on the president As an Officer and Personality. His health, his scholarship, his Judicialness, Conciliatoriness and Constructive Conservatism are considered together with fourteen other requisites. To Autocracy, Doctor Thwing devotes thirteen of his pages, seeming to be a little sensitive on this subject.

Some presidents, says this ex-president, are autocratic by nature. They need to be warned. Others who might be democratic are prevented by their boards. For, be it noted, our author remarks that the president is "a creature of a board of trustees." We wish Doctor Thwing would tell us whether or not his thirty and more years at Western Reserve as the "creature" of a board of trustees might not have been happier and more fruitful if they had been spent as the head chosen by his faculties.

There is the president who is an "essential tyrant," there is also the "despot," though he does not appear as frequently as formerly or as is usually supposed. There are "consulting autocrats" and those who regard their work as "individualistic, without relationships." There is also the "vassal" president who is despised but endured because the official board is unwilling to "hurt his soft heart." These several types are amply illustrated by citing experiences of notable incumbents belonging to Doctor Thwing's generation. Indeed, these reminiscences furnish the most interesting part of the book, and perhaps its most valuable part, unless it is to stand as a picture of what the president is desired to be in this day when so much of the

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world finds no hope of salvation except in a superman as savior.

Our author quotes David Starr Jordan to the effect that the presidential office is temporary and transient. Not so, thinks Doctor Thwing. He would free his president from such menial duties as raising money, looking after the physical equipment, disciplining students and recruiting the faculty. He would give him a long term, full opportunity for thought about his own and general educational problems, time for conference with both his lay and professional associates and with the "great bodies which constitute society." With such freedom and contacts, with the proper equipment and personality, the president is to save "future academic administration" from its five major perils.

First, the president thus constituted will save the college from the peril of dual administration, one man for the business and another for education. He will save the college from an annual chairmanship such as that which Jefferson imposed upon the University of Virginia for nearly a century. He will save the college from an even more perilous peril, one now emerging in certain sections, thinks our conservative administrator, the administration in which the faculty is the sole corporate body. If the "autocracy of trustees in affairs scholastic is a dire evil," as Doctor Thwing thinks it is, then the "autocracy of teachers in affairs financial would be nothing less than disastrous." How the faculty is to maintain control of affairs scholastic while the "fundamental," "financial control" is in other hands, Doctor Thwing does not inform us.

When the president has delivered the college from four of the five major perils he will himself be delivered, automatically it seems, from the fifth peril, that of being the autocrat which he now sometimes permits himself to be. Occupying the office of a superman, he will not be tempted to be autocratic. But the Doctor has another guarantee that this autocratic office will be democratically administered. For this business of the president, which is the "most dangerous of all professional" kinds of business, Doctor Thwing will have an ideal man. He will have one who unites the wit of Jowett, the boldness of Pepper, the culture of Gilman, the sense of world relations of White, the vision of Seth Low, the solidity of Barnard, the prophetic insight of Wayland, the philosophical discrimination of Mark Hopkins and of Julius Seelye, the humanity of Northrop, the force of Draper, the genius of Bascomb, the suggestiveness of Hyde. If "one could unite all that is characteristic of these men into one personality, what a president would result!" Being a man from Maine, Doctor Thwing hastens to add: "What an impossibility! What an absurdity!" But after he has laughed at this "absurdity" and observed that a man must have weaknesses to be human, our prophet concerning the future of the presidential office returns to the vain search for the superman. In his three concluding lines he says: "We are searching for him; we are trying to create him. Ultimately, when the perfect man shall have come, with him also shall have come the perfect president."

Meanwhile, as a Yankee grown wise in the West, while he waits for this ideal man for his superman's office, perhaps Doctor Thwing will, on further reflection, be willing to give the dual executive a trial in the college, seeing it has been notably useful in the past, or a commission government a hearing, since it is found so desirable in certain political societies, or even the faculty government a chance since it did so much for Harvard, his own college, during the first one hundred and fifty years of its history.

J. E. KIRKPATRICK.

Cloud-Carving

The Region Cloud, by Percy Lubbock. New York: Charles Scribner's Sons. $2.50.

IT is impossible to discuss a novel by Percy Lubbock without bringing in the name of Henry James. That association is fixed, ever since Lubbock, in The Craft of Fiction played Mahomet to the ex-American's Allah. One is naturally interested to follow up the practice of such fervent preachment. But in this case the practice is so devout that those who have not read the credo might easily deduce its tenets. Lubbock the novelist resembles James the novelist as a son occasionally resembles his father, with an uncanny recapitulation of feature and mannerism which seems more true to the original than the father's self. For the junior is an abstract in which salient traits are emphasized and lesser distractions drop from sight. Thus, through The Region Cloud one may learn about James much that was only suspected before.

The matter of technique is part of it. As a stylist, Lubbock is James simplified and vivified, through shorter sentences, a richer vocabulary, renunciation of the blundering superlative, and a gift of occasional description which quite eclipses that of the "master." This was almost to be expected, as was the reverence accorded "point of view"—that fetish of the literary craft.

But technical considerations are only half the story, and the least interesting half. The crux lies in the stuff itself, which from one angle almost amounts to an exposé of the older author. At any rate, it confirms those who were troubled by what seemed a breach between his manner and his matter. There were always doubters who suspected in James an over-delicate handling of pretty obvious material. These might tell themselves that Jamesian subtlety was its own justification. Yet they were forced to remember that a doctor doesn't diagnose measles with a microscope.

Their misgiving, however dim before, takes body in response to The Region Cloud, where form and substance correspond. Here is a theme as elusive as mist, actually calling for the refinements which were James's stock-in-trade.

Briefly, it deals with a genius of the brush and an aspirant to the pen, drawn together by the fact that they are complementary. The fineness of the young writer, still intact from failure as from success, and the almost brazen effectiveness of the painter, together strike the balance of a man. Each in his way half grasps this dovetailing of qualities. The climax toward which they work is mutual clarification, achieved when "There was nothing any longer mysterious about Channon; he was edged all round by a plain line. . . . " So exquisitely scaled is the book that such a climax is adequate, and the prospect left beyond the finis satisfies.

Lubbock, then, has practiced what he preached. One feels that were he to come upon his own book as the work of another, he would without hesitation lift it to the pinnacle of his fiction hierarchy. But the question arises, Where does it belong for the rest of us? What people like it, and how? It is nobler than a tour de force. As a succession of insights it has much to offer. As a classroom demonstration it is profoundly exciting. Exciting in its triumph, but also in its defect, which is the sacrifice of vitality to cerebration.

There is the rub; and it recalls Hawthorne's perfect—or rather, *perfected* woman, who died as her only flaw yielded to treatment.

BETSY GREENEBAUM.

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Lusty Mysticism

Reflections on the Death of a Porcupine, by D. H. Lawrence. Philadelphia: The Centaur Press. 240 pages. $4.

THIS second book published by the Centaur Press would be enticing for its format even without the promise of D. H. Lawrence's appearance as a philosophical essayist. Reading, one's anticipation is further gratified by the sense of discovery of a true affinity between appearance and content, and the brilliant and beautiful binding—a chaos of resplendent color backed by sober gray—seems to symbolize Mr. Lawrence's philosophical notions.

The author presents no novelty in philosophic thought. If one attempts to fix a pattern in his kaleidoscopic rhetoric one sees only a characteristically lusty form of mysticism—an exuberant pæan of changelessness in rhythmic change, a thundering cycle of creative energy—with a refuge from logical predicament in the ever-serviceable Fourth Dimension. The theme has attracted speculative thought almost continuously from Heraclitus to Bergson, but Mr. Lawrence presents it in the accents of the oratory rather than the study. Under his pen the principle is transformed into a philosophic dynamo of light, heat and power, sending out a stunning voltage of words in flashing streams. Sober comment becomes as impossible as remaining decorous under an electric current.

The Crown, the longest of the essays, is a thrilling piece of literary craftsmanship—a rhapsody of militant mysticism. For Quietism is no feature of Lawrence's philosophy. The vehicle for his Word is always the whirlwind as against the still, small voice, and the surges of his reiterated metaphors mount in gathering hyperbole to an overwhelming climax in the theme "to be and to be different." One is carried away by the thundering words, ready to shout with the orator: "Damn, damn, *damn* all Absolutes!"—until a faint but insistent consciousness of seduction by rhetorical artifice checks the streaming current. Misgiving sharpens to an acute sense of insincerity in the rhythmical shoutings by which Mr. Lawrence induces an ecstatic tantrum in his final essay, Aristocracy, whose burden is still a perfecting Perfection.

The other pieces in the volume are less polemic, although equally boisterous. The Novel is a flippant and occasionally ribald pronunciamento of serious æsthetic judgments, and Love Was Once a Little Boy gives some rousing cheers for "equilibrium" in personal relations, with shrill but undeniably humorous catcalls for Dante, Petrarch and poor old Wordsworth. Equilibrium, although decidedly not moderation, engrosses Mr. Lawrence, and in Him With His Tail in His Mouth he dishes it up smoking in an ebullient and occasionally unsavory rhetorico-philosophical stew. Blessed Are The Powerful is another roistering processional for the élan vital, and in the title essay we have Power again—happily of a literary rather than metaphysical nature. Superb descriptive narrative presents the incident which gives rise to the Reflections, and the epic of the dandelion-seed has passages of pure poetry. For philosophical conclusion we have only the Fourth Dimension again, which in Mr. Lawrence's system seems to represent the Land of Hearts' Desire instead of a mathematical concept—and almost any philosophy that can turn mathematics into heaven is magical enough to be appealing. But to us Power—and magic, too—lies more in Mr. Lawrence's words than his Word, and this collection of hymns to Love and Power is a contribution to the art of literature rather than the creative logic of philosophy.

DOROTHY BACON WOOLSEY.

Portrait of a Chorus Girl

Show Business, by Thyra Samter Winslow. New York: Alfred A. Knopf. $2.50.

SEVERAL years ago, Thyra Samter Winslow published Picture Frames, a collection of realistic short stories of contemporary American life, done with skilful understanding of her chosen subjects, the inhabitants of Middle-Western small towns. Now, in her first novel, she has drawn a full-length portrait of one of her typical small-town heroines, who drifts to the city and follows one of the two occupations open to such an individual which have some glamor for the rest of the world: she becomes a chorus girl.

The glamor Mrs. Winslow proceeds conscientiously to strip away. With her Helen Taylor, we learn what life is like in the theatrical employment agencies, while rehearsing, with a road show, in a professional hotel, out with a carnival, and at last at the pinnacle of the chorus girl's ambition, with the (faintly disguised) Ziegfeld Follies, New York. We discover that the day's routine for most of these ladies consists primarily in working at the theatre and going out on "parties" with their gentlemen friends; that they meet an unending stream of new men, most of whom tell their right names and nearly all of whom make amorous proposals; that sometimes these proposals are rejected—Helen being one who, albeit with some difficulty, remains a virgin until she meets and marries the nice son of a nice millionaire; that it is the business of a girl to get all she can out of a man in the way of food and drink, candy, perfumes, jewelry and what has he; that chorus men are completely beneath contempt, never even spoken to if it can be avoided; that "the road" is a nightmare procession of bowl-and-pitcher hotels, trains at 6 A. M., and eagerly-snatched opportunities, when the visit to some town is prolonged, to send out your laundry.

Mrs. Winslow's skill as a realist stands her in good stead in presenting this series of unretouched photographs, not only of the show business, but of a small town in Missouri where the girl whose parents don't belong to the "right set" is mercilessly shoved under by a hierarchy of respectable matrons. The book is technically competent, consistently conceived, and with at least one character who comes alive out of the pages. As a whole, however, Show Business hardly lives up, in poignancy or philosophy, to the promise of Mrs. Winslow's short stories, and leaves one reader at least with the feeling that her genuine and important talent should continue to apply itself in the other field.

BRUCE BLIVEN.

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The New
REPUBLIC

Remaking the American College

Special Educational Section

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The Changing College

THE edition of the Encyclopædia Britannica which held the shelves until 1910 referred to Amherst College as an institution engaged in "educating poor and pious young men for the ministry." Neither indigence nor the ministerial aim was unknown to the Amherst of 1910—nor are they unknown now—but the Britannica's description, once true, had long since become grotesque.

In the perspective of a century, collegiate change stands insistently revealed. We are slow to recognize it in a shorter period—not only slow, but, as alumni, reluctant. Surely the college that produced *us* was an ultimate institution, not to be improved by newcomers' tinkering!

Yet the college, as a living organism, is in constant change. There lie before it, I believe, in the decades soon to come, modifications which will transform it fundamentally. And there are now in process many movements, significant for the future, which have the special interest of contemporaneity.

I

The freshman of today faces a college, and beyond that a world, infinitely more complex than the college and the world of the older generation. We drove our mental wagon along a country road—the youngsters are speeding through city traffic. So much more is known and there is so much more that we need to know! The older sciences have been fecund in discovery; new sciences are eagerly bringing their contributions. The "branches of knowledge" intertwine in a most amazing way; education is entangled as never before with the other activities of life. There is no isolation, by distance, by time, or by speech. The modern ivory tower is equipped with a superheterodyne.

How shall we light the student through the maze of electives? How fit him to see life whole in this ever more pressing and more difficult world?

A recent and promising device for the partial meeting of this need is the orientation course. I refer not to the series of talks, long in vogue at some institutions, which are intended to acquaint the freshman with the technique of college life—talks about methods of study, the use of the library, the care of health, and so forth—but to a special type of full-time course which instead of dealing with one particular departmental field seeks to survey and to link together the fundamental facts of life in its evolution and in its present human organization.

The first of these courses was that introduced in Amherst, in 1914, on Social and Economic Institutions. The two which have had widest influence are Columbia's Introduction to Contemporary Civilization and Dartmouth's Evolution, both established in 1919. In 1922 Committee G of the American Association of University Professors brought out a report containing a survey of all the orientation courses then known to be in existence, together with definite recommendations; and the dissemination of this report has been followed by the introduction of orientation courses in many other colleges and universities.*

Committee G recommends the division of the orientation program into two sections; the first tracing the story

* Initiatory Courses for Freshmen, in the *Bulletin of the A. A. U. P.*, Vol. VIII (1922), pages 350-380.

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of life from the origin of the earth up to the point where man is defined as man, and covering in general the fields of the physical sciences; the second dealing with the main achievements and the main present problems of man as man, and covering in general the humanistic fields. To these two sections correspond two courses; the first on The Nature of the World and of Man, to be given in the freshman year; the second on Man in Society, to be given in the sophomore year. This plan is now followed exactly at the University of Chicago, and the general project thus outlined has been adopted without essential change in several other institutions.

These courses represent a courageous attempt to achieve a modern educational synthesis—to repossess the tremendously enlarged province of all knowledge. I venture to prophesy that a still greater courage—developed perhaps by these very courses—will eventually base an entire freshman and sophomore curriculum upon the principle of orientation.

But it is not enough to know one's world—one must be able to deal with it. We must therefore refine and exercise the instrument of thought.

We have always said that one of the purposes of college was to teach the student how to think—and we have in general let it go at that believing that some subjects (especially our own) have an inherent disciplinary value, and hoping that exposure to the thought-processes of the faculty would induce a like swiftness and precision in the undergraduate mind. Every college course, indeed, should have training in thought as one of its conscious purposes; but the college of today is beginning to experiment also with training in thought as a separate and specific project.

We have thus a second type of initiatory course, less general than the other as yet, devoted to this purpose. Johns Hopkins and Columbia each introduced such a course in 1921. The Hopkins course, intended for freshmen, is called Introduction to College Work; the Columbia course, a free elective, is called An Introduction to Reflective Thinking. Chicago now offers a similar course, under the title Reflective Thinking, to the hundred students who have already had The Nature of the World and of Man and are still to have Man in Society.

II

The freshman and sophomore years are potentially, and to an increasing extent are actually, years of orientation. The junior and senior years are years primarily of concentration. This tenet has been generally accepted since our emergence from elective chaos, and has led to one form or another of departmental or divisional specialization.

Dissatisfaction with the work of the upper years has focused of late not on the principle, but on the manner of concentration. It has been felt that within a chosen field the student is still simply "taking courses," and that he often fails to integrate such departmental knowledge as he thus obtains. The end of his college career too often witnesses not the control of an active body of related information, but a mere collection of grades, every one of which is a hic jacet.

There has developed consequently a movement tending to substitute *mastery of a subject* for the completion of individual course requirements. And the sign and specific method of this movement is the establishment of the general final examination in the major study.[1]

This method involves the requirement that all students concentrating in a given field shall before graduation take a general final examination upon that field, and that this examination shall cover not only those portions of the field which have been studied in particular courses, but also other portions studied through private or directed reading; and furthermore that it shall test a student's ability to perceive and utilize the interrelations of the several particular lines of study.

Bowdoin, Mount Holyoke, Princeton, Reed and Whitman require such a final examination of all seniors. Harvard requires it of all except those majoring in mathematics or the physical sciences. The Universities of California and Washington each require it in two departments.

Concomitant, in theory, to the use of the general final examination is the employment of a staff of tutors or preceptors whose duty it is to prepare students for the examination—and more generally, to help them win the desired mastery in the chosen field.[2]

Harvard is the only institution whose practice conforms fully to this theory. There are now at Harvard fifty or more men serving as tutors. Some of them devote all their time to this work; others are members of the regular teaching staff, and of all ranks from instructor to full professor. Tutorial instruction is given for the most part in individual conferences lasting an hour or less. Sometimes students having a similar interest meet with the teacher in small groups. The University of Washington makes a similar but very limited use of tutors. The other institutions concerned approach a tutorial system less completely. Some have periodic conferences, optional or required, with designated members of the faculty; others rely on student initiative and unorganized faculty helpfulness to solve the problem.

III

Reference has just been made to the development of the ablest students. This is indeed a new and a major concern of the college of today. Society supports the college, in the last analysis, because society looks to the college for the leaders it so greatly needs. Surely, then, the college owes it to society to devote care and energy primarily to those students who give the highest promise of eventual leadership. Any boy or girl once admitted to college deserves sympathetic individual consideration; but the whole surplus of teaching and administrative energy should go to those through whom good seed will bear best fruit. The professor or the dean who incurs exhaustion through soft-hearted or soft-brained surrender to the

[1] See The General Final Examination in the Major Study, a report of Committee G of the A. A. U. P., prepared by Professor Tatlock of Harvard, printed in the *Bulletin*, Vol. X (1924), pages 609-635.

[2] See The Preceptorial or Tutorial System, a report of Committee G, prepared by Professor Perry of Harvard, printed in the *Bulletin*, Vol. X (1924), pages 543-562.

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plights of the "weaker brethren" is in reality disloyal to his task. We should have special advisers for those who are below standard, to help them stay if they should stay, to give them wise and friendly guidance if they should go; but the rest of us should be free to give where the giving will count most. This is not undemocratic—it is of the essence of intelligent and resolute democracy.

The increasing recognition of the special rights of the ablest students is manifesting itself in various ways, some old, some new—through the waiving of ordinary regulations, through rewards and privileges, through invitation courses, through individual hospitality. Most notable of all, just now, are two definite movements in this direction: the practice of sectioning on the basis of ability, and the establishment of honors courses.

Sectioning on the basis of ability[1] is a device appropriate chiefly to the freshman and the sophomore years, for it is possible only when a course has two or more sections meeting at the same hour.

Some division of students must be made in such a case. The division may be purely haphazard, or it may be alphabetical—which is just as bad—or it may be so utilized as to bring together in each section a group of students who are intellectually homogeneous: the ablest students, if there be three sections, in one group; those of medium ability in the second; those of lowest ability in the third. Such an arrangement makes it possible to teach each group to the best advantage. The lowest group may receive all the drill and repetition and explanation it needs, and its members do not suffer by daily contrast with their more brilliant fellows. In the highest group, on the other hand, the ordinary procedure of the classroom may give way in large measure to informal discussion, and there is no loss of time or morale as the result of the slowness of the less able students. It is because of its benefit to the ablest students that the plan has greatest merit; but it works to the advantage of the other groups as well. Every student is kept at his highest level of achievement. Where this plan is thoroughly carried out, provision is made for the periodic transfer of students from a lower to a higher or from a higher to a lower section if the quality of their work indicates that such transfer is desirable.

IV

The honors course[2] is for the junior and senior years the logical continuant of sectioning on the basis of ability in the first two years. It represents a final grouping of students who have distinguished themselves in the first half of their college work.

The honors course is in a sense a special variety, designed for the ablest students, of the plan of the general final examination in the field of concentration. Like that plan, it contemplates mastery of a subject as against the fulfilment of routine course requirements; and like that plan it calls naturally for the development of tutorial assistance, formal or informal. It differs from that plan in that it asks a higher degree of initial qualification and of final achievement; in that it gives a greater independence to the individual student; and in that it requires work additional to or other than that done by the ordinary student.

With respect to this last requirement, honors courses fall into two groups: first, those which involve simply an addition to the regular work, or a substitution of honors work for a relatively small part of the regular work; second, those which involve a substitution of honors work for all or at least for the greater part of the regular work. The line of division is, of course, not absolute.

The development of honors courses of the second type, and in particular of those in which the substitution of special for regular work is nearly or quite complete, is due ultimately to study of the honors systems of Oxford and Cambridge, and has been sponsored in this country very largely by the returned Rhodes Scholars, under the leadership of President Aydelotte.

Harvard, Smith and Swarthmore are among the institutions in which the idea of the honors course has been most thoroughly developed. At Harvard the term "honors course" is not officially used; but the plan for obtaining the degree with distinction is virtually the same as the plan of the honors course, though there is less release from the ordinary requirements than at some other institutions. At Harvard, too, the system is more completely supported by tutorial guidance than is the case elsewhere. The Swarthmore plan, in which the release from ordinary requirements is complete, is set forth in the following compact statement:

> Honors students are excused from the ordinary examinations and course requirements. Instead, they are expected to spend two years in mastering a certain definitely outlined field of knowledge over which they are examined at the end of their two years' work. Their instruction is mainly individual, and a large part of their work is done independently by their own reading. It is open to honors students to attend as many or as few of the regular classes of the college as they desire, though they are guided in this respect by the advice of the Chairman of the division in which they are reading. The comprehensive examinations at the end of their course consist of from ten to twelve three-hour papers followed by an oral examination. These tests are conducted not by the persons who have had charge of the preparation of the candidates, but by professors from other institutions.

The two principles underlying the honors course, according to President Aydelotte, are, first, "the frank distinction between students who are really interested in the intellectual life and those who are not"; and second, "the recognition of the necessity of allowing these better students more responsibility for working out their own intellectual salvation."

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[1] See Sectioning on the Basis of Ability, two reports of Committee G, prepared by Dean Seashore of the University of Iowa, printed in the *Bulletin*, Vol. IX (1923), pages 275-290, and Vol. XII (1926), pages 133-191.

[2] See President Aydelotte's Honors Courses in American Colleges and Universities, second edition, published in 1925 as Bulletin No. 52 of the National Research Council. Quotations in this section of this article are taken from this report.

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V

The orientation course, the course in thinking, the general final examination in the major study, sectioning on the basis of ability, and the honors course seem to me on the whole the most significant of the movements which are working change in the college of today. But there are many other new tendencies and new devices of more or less importance and interest. Some of these I should like to mention with the briefest of comment.

Concern for the student as an individual, long obscured and made well nigh impossible by the sudden increase in registration in the last few years, is coming to the fore again, reinforced by an enlargement of the administrative staff and by the introduction of various forms of recently developed personnel technique.

Coöperation between faculty and students in the study of various problems of college life and work is being tried, notably at Chicago, with results which lead me to believe that the idea is far richer in educational possibilities than we had ever supposed.

Freshman Week—a contribution of the University of Maine—is helping to adjust the freshman to the college environment in his first critical days of homelessness and bewildering novelty.

Tests are being modernized. We are increasingly better able to ascertain what a student has it in him to do; and in the measurement of what he has done we are trying to test his real achievement rather than his memory.

Faculty members are devoting more time than of old to extra-collegiate enterprises, in research on the behalf of industry, or in the service of city or state. Under right conditions such activity tends to vivify and broaden teaching itself.

Efforts are under way to encourage general reading on the part of undergraduates—reading for its own sake, not necessarily in connection with the special types of independent work referred to above.

Many institutions are seeking in various ways to develop and maintain educational relations with their alumni. There is no inherent reason why the college, which has sought to give an intensive education through four plastic years, should not continue, by pamphlets, reading lists, home study, conferences, or otherwise to remind the alumni that education is both a matter for life and a vital matter. If such a relationship can be established from the time of graduation, we shall ultimately have a body of alumni much more in sympathy with the real purpose of the college than are alumni of the present day. And alumni groups, even now, are far more readily and genuinely interested in strictly educational matters than the conventional after-dinner speaker seems to suspect.*

The college is changing, rapidly and profoundly. Yet it remains constant in its intention not merely to perpetuate, but to learn and to serve. And it remains constant in the certainty that methods and devices, invaluable though they be for the release and the direction of power, are but the instruments of that power which lies, in the last analysis, in the warmth and light of devoted intellectual personality.

Ernest H. Wilkins.

Culture and the College

FOR a nation that has drunk deep at the natural springs of prosperity, the score against America is so far remarkably light. The questions of social policy now coming up for solution fall very roughly into two groups: positive problems, such as those touching constitutional doctrine, which involve a challenge to established attitudes or assumptions; and others, more incidental to the general progress, consisting in an absence or inadequacy of tradition, theory or technique suited to the developing situation. The college question falls mainly in the latter class. For example, the fact that the economic position enables far more in the way of educational opportunity to be offered at the public charge here than in Europe, and at the same time allows a far greater proportion of the people to send their children to privately endowed institutions, creates a specifically American problem: illustrated—very conspicuously to British eyes—by the extent to which the fundamental aims and purposes of education are continually brought into the arena of discussion.

Another, or more strictly a specialized aspect of the same problem is the lack, in comparison with Europe, of any such generally accepted ideal type of the educational product as there prevails. The average Englishman would probably agree that such men as Asquith, Acton, Morley, Baldwin, Bryce have under all their diversity a certain similarity of cultural background—the thing against which Disraeli and Lloyd George stand out as obvious exceptions—that represents pretty fairly what he likes to consider the fine flower of British education. This situation may not last indefinitely; but it will probably last, despite political and social change, longer than many people expect. It would be hard to discern any such similarity of type of background among leading Americans. A century or so ago it might perhaps have been asserted of the generation of Everett and Quincy, but to assert it of, say, Hughes, Davis, Wilson, Coolidge, Lodge—distinguished college men all—would require some temerity.

If we seek a name for this common background shared by the British and largely absent from the American product, the word humanistic comes at once to the mind: as denoting, let us say, an appreciation of the quality of life and thought. And it is precisely this attitude to which the development of America since the nineties has been most inimical. The observations of Alvin Johnson, in a recent article in the New Republic (Our Emerging Business

* Committee G has issued reports of these last three topics. The first, Extra-Collegiate Intellectual Service, prepared by Professor Wilson of North Carolina, was printed in the *Bulletin*, Vol. X (1924), pages 272-286; the second, General Reading for Undergraduates, prepared by Professor Havens of Ohio State, was printed in the same volume, pages 480-492; the third, Educational Relations with Alumni, prepared by Professor Newlin of Amherst, was printed in Vol. XI (1925), pages 365-382.

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Aristocracy) as to the concentration of social control upon a certain psychological type, are usefully supplemented by E. A. Ross in his Roads to Social Peace:

> Continally pictured as a superman, a being of tremendous intellectual grasp, beside whom the proletarians are pygmies and the professional men weaklings, the business man at last comes to believe it, and takes himself with tremendous seriousness. While it has come to be quite the common thing for the business man to give his boy a college education, so that the college bred in the ranks of business are more frequent every year, there is no reason to suppose that the gap has been narrowed which separates them from the members of the learned professions. Nevertheless, professional men enjoy no such undisputed community leadership as they did two generations ago. Emboldened by the rush of newspaper flattery to the head, the business men have brushed them aside, seized the reins, and "sold" themselves to the public. In Rotary or Kiwanis club, it is amusing to watch the growing disposition of hardware dealers and haberdashers to show the professional men their place.

What all this means to the development of humanistic culture is vividly suggested by E. D. Martin in The Behavior of Crowds: it means, among other things, the emergence of a spirit positively and absolutely hostile to all that education in the old sense was supposed to stand for.

Now this in itself does not constitute a case for complaint. There may be no sufficient reason for desiring the survival of the older tradition. America is perhaps destined to make a radical new departure in this as in other respects. It may be that the trend of civilization demands the dominance of that different type which the movies, the Saturday Evening Post, the best sellers, the country clubs, and the boosting fraternities are broadcasting so successfully. Some of us—old-fashioned no doubt—might desire to be excused that sort of millenium, but that is possibly our own affair. The real problem arises in the fact that the colleges are still fondly supposed by large numbers of parents, some teachers, and not a few students, to be aiming at "culture" of the older type; notwithstanding that hordes of alumni are steadily putting over the up-to-date idea.

This is particularly the case with the present college generation, very large numbers of whom have been sent along by their prosperous parents with a vague idea of culture in general and nothing in particular. As far as the aim is, or becomes, vocational, the post-graduate institutions are there to take care of it: graduate study, or the outright professional school being now virtually indispensable to the vocational specialist, male or female. The essentially college problem is that of the non-specializing aspirant to some sort of general culture; and while from the standpoint of ends this is one problem, from that of means it presents two aspects—how to vitalize the discipline of the intellectual students who by any standards do clearly belong in a college institution, and second, what to do with that large class of entrants who by older standards do not so clearly belong. The difficulty presented by the latter type is just now the most pressing, and is in some quarters generating a latent hostility to their kind which is, in the writer's opinion, equally natural and deplorable.

It is of no use asking what they want, these parents and students: they do not know, and as a rule their faculties cannot agree about it. It is perhaps more fruitful to ask what college education can or should offer to meet this demand; and at this point there is nothing for it but to present tout court a formula which may serve at least as hypothetical definition of the general aim.

Cultural or humanistic education, I suggest, consists essentially in a synthesis of different types of significant experience. The emphasis here is on the word experience. Not every course or collection of courses is an experience in the sense here intended, while other things than courses certainly may be. To certain students, for example, college athletics is an experience in a sense in which the study of English poetry is not: that is to say, their attitude to life will be affected by the one and not by the other. "Experience" in this sense implies a positive reaction on the part of the student involving more than a behavior pattern (including mental behavior) learned by rote or prescribed by rule. And the degree of culture attainable is determined by the breadth and richness of the field to which the personality is thus made responsive.

Now the initial element of this sort presented by the older European colleges is the experience of intellectual responsibility. The student has to choose for himself, in the last resort, not merely a series of lectures, but a course of study, a discipline, that will generally govern his life for at least two years, generally three, of college, and indefinitely thereafter. It is not a succession of little choices piling up one on another, in which the lucky shots can atone for the bad ones: it is an act involving careful self-examination and momentous consequences—and it comes at the start of the college career instead of two or three or four years after. Further, in the conduct of his activities the student is again faced with responsibility. He has a bibliography to wrestle with instead of periodic and precise assignments; it is nobody's business to "quiz" him with the main object of discovering whether he has done his task; and if he fails on the job it is mostly his funeral, and he knows it.

In all this it is the experience of responsibility from the start that constitutes the really formative element. The intellectual results might perhaps be got at by other ways; but not the intellectual calibre. And this difference of approach is one reason—there are others lying outside the college orbit—why the American student after four years of college is generally much less mature than the British after three.

But while all this may have a certain suggestive value as to the first aspect of the American problem, is it entirely relevant to the second? In view not merely of the contrast between the general cultural levels of America (outside New York) and Europe, but of the far greater range of variation between the different localities in the newer continent, must there not be a different, or at least a supplementary mode of approach? No system of entrance requirements can eliminate from the college population the effects of this variation, and it is useless for the colleges to proceed on the assumption that they are or can be concerned only with the upper crust. We are thus brought back to the essentially American problem.

Arguing from the limited premise of the definition of

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culture suggested above—the synthesis of different types of significant experience—it is pertinent to observe that experience of life is not, as it is received, discrete and departmentalized; and that the artificial departmentalization of the educating process, if carried too far or left to itself, conveys little sense of reality to that vast majority of students who are, or have been rendered, incapable of carrying on an independent mental synthesis. The tutorial system of the older English universities does materially and designedly assist this continuous synthesizing; and from the synthesis in turn develops a sense of discrimination as to research that is, or is not worth while, which American institutions notoriously lack. That, however, does not solve for the latter the problem of the average beginner. Something more is needed; and that something seems pretty clearly to lie in the direction of what are generally called orientation courses.

The function of the orientation course as here conceived is not simply to serve as a guide to knowledge, or even to exhibit the mutual relevance of discrete intellectual studies. It is also to construct a plane upon which other than intellectual response—emotional, purposive or imaginative reaction—can enter to fructify the whole field. College athletics does this with truly terrific efficiency in a non-intellectual arena: the classroom might well take a cue from this devastating success.

There is a further need in most colleges for the deliberate integration of tool studies with the rest of the curriculum—the sort of thing that is attempted with considerable success in the workers' colleges of Bryn Mawr and Brookwood. How much "credit" the ordinary college should give for such studies is a vexed, but largely irrelevant question. It may be argued that they are a necessary element of the college training: it may be replied that they will remain a necessary element just so long as the colleges hesitate to force the responsibility back where it should belong, on to the high schools. But given the present situation, nothing can be more ridiculous than the general failure of other courses to count upon, and utilize the "tools." The spectacle of composition students exhausting their fecundity the whole year round upon nothing in particular, with a premium upon originality, while lecturers in other subjects groan under the weight of themes that avowedly are not "English" is enough to make angels weep. In the case of other languages the waste is even more evident. But to develop this farther is to graze the rocks of vested interest. Let us turn upon another tack.

Minds there are that derive a more than intellectual satisfaction from intellectual processes; but they do not constitute a majority. For the majority, an appreciation of the quality of life and thought is not to be reached by intellectual activity alone. The sense of values springs from deeper soil than that, though it may be refined and fertilized by dialectic. The suggestion thence arises that the opportunity for initiation in art and craft, music and drama, might well be accorded more importance than it is, and allowed to include creative effort as a part of the process of appreciation. To the reply that the colleges, as institutions of learning, are not the place for such activity it may be answered first, that for the majority of students there is no other place, and second, that the assumption that the college population in America is a group selected for its predominant intellectuality is not a valid one.

Much more than is here possible might be said in development or criticism of the foregoing suggestions; but it would probably be said in vain, since educational principles can be freely discussed only so long as they refrain from impinging upon departmental interests—and that, in America, is not for long. One very practical question, of current interest, may however be mentioned. Granting that the colleges must find, and probably keep, a place for the type of student under discussion, must they or can they keep it the whole four years? For the particular aim we have in view it may equally be argued that four years is too long and a lifetime too short. But the college has to meet the other type of demand also, and to meet it not merely in the small class of entrants whose line is clear from the start, but arising in some cases out of the more general discipline. The present practice is of course to assume that it must so arise in all cases, and to distribute the whole entering field among a number of absurdly narrow "majors" after a year or two of study conceived perhaps as cultural, but taught as merely preparatory. Now the discipline suggested here for cultural purposes is not preparatory, and the courses adumbrated are not conceived as "base" courses. In view however of the dual function of the average American college and the present pressure of numbers, two years of such study may be as much as the non-specializing student has a fair claim to. Instead of forcing fit and unfit alike to an assumption of intellectual purposiveness, better results might follow a frank assent to the departure of that large number for whom it is merely pretense. This is in fact an argument for the halfway elimination sponsored by certain leading college presidents. It is not however an argument for the junior college as at present understood. The junior college comes in most cases too near being a mere continuation of high school to give that contrast of milieu, that sharp plunge into responsibility, which ought to be the first element of college education. But an opportunity for the general student to depart, perhaps with a diploma and certainly with no imputation of failure, after two years, leaving the field—or the classroom—clear for the genuinely scholarly, might be a kindness both to those who go and those (instructors included) who remain. The alternative would seem to be the offering of "majors" or group combinations of a quite different type from those based on the assumption of intellectuality, to the type of student under discussion.

To all this there is one drastic reservation. Talk about the development of American culture without reference to the foreign-born is after all not far removed from the futile. To some extent of course the question is shelved by the effects of economic stratification, most evidently in the case of the private institutions—and not to their advantage. But to insist upon any supplementary discrimination cannot but be, in the long run, a self-defeating policy. One hundred percent Americanism is not, upon any grounds, a sound educational principle; and if there is any assumption more absurd than that American culture must follow or reproduce the European, it is the supposition that it can develop by excluding that element.

William Orton.

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Stanford University's Experience with the Limitation of Students

THE question of a limitation in the number of students was forced upon the authorities of Stanford University twenty-six years ago when Mrs. Stanford, the surviving founder of the University, in an amendment to the Founding Grant definitely limited to five hundred the women who could be accepted at any one time as students in the University. This was done at a time when approximately that number of women were registering each year.

In the beginning the simplest method of limitation was adopted by the establishment of a numbered list upon which priority of application became the deciding factor as to choice among applicants presenting full entrance credentials. Within a very few years applications were being filed soon after the birth of girl babies and it became clear that by this method the University was obligating the choices of the future in a way that would be a definite handicap. So there was set up a so-called Preferred List of admissions. Women students were selected on this Preferred List by the Committee on Admission after a careful study of their scholarship records. After a time it was felt that scholarship records alone were insufficient and that additional information should be secured as to personality, physique, and other similar qualities. Choices based upon an absolute total limit of registrants also forced the question as to whether women students should be favored who applied for graduate work or who transferred from other institutions of collegiate rank. By a series of compromises plans were gradually established arranging for the admission of certain percentages from the different groups, the Numbered List and the Preferred List, and in these various groups certain percentages for freshmen, students with advanced standing and graduate students. It was early discovered that it was almost impossible to administer accurately a total fixed limitation of five hundred, for it was desirable to re-admit any former students re-applying at any time and there was no way to tell how many would come back in any given quarter. After considerable experience estimates were made as to those who could be informed at each admission period of their ability to enter, but there has always been considerable variation in the number returning. This experience, which was forced upon the University, made it quite clear that limitations of any sort were exceedingly troublesome and required most careful preparation.

With the constant growth in the number of students in the University, without an increase in the endowment, and with a decreasing value in the purchasing power of the dollar, it became evident some years ago that the University must make a decision as to further limitations in the size of its student body. Certain departments had already found it necessary because of inadequacies in equipment and classrooms to make such limitation. With the development of Junior Colleges in California and other western states, with an increase in the number of collegiate institutions, it was evident that Stanford University could decide how many of the students it could take and that this limit must be placed at such a point as to permit adequate facilities for their instruction and leave at the same time that margin of financial resource which is vital to the development of research and other similar university activities. The first two years of work of the University were organized on a Junior College basis with certain specific requirements in the way of general education, and this was called the Lower Division.

After a study of the educational needs of students in this particular period it was decided that four hundred and fifty new men students should be admitted to the Lower Division each October and fifty more each succeeding quarter for the four-quarter year. There was sufficient opportunity in the University in advanced classes and there were laboratories and library facilities for junior, senior and graduate students, so that no limitation has yet been set for them. The moment that this limitation was made the University faced its most important educational problem, that of the choice of those to be admitted. The experience with the limitation of women students had already developed certain definite ideas as to the methods of choice. It was evident that the choice among boys would be more difficult than among girls. It is hard enough at the best to make a determination as to the future possibilities of a boy during the "squab" stage of adolescence, to choose the potential scholars, lawyers, physicians, research workers, from a group of applicants. The "teens" is a very difficult period for youth. Boys with large initiative and independence of character are apt to have trouble of some sort with some of their teachers in the preparatory schools. Docility is the quality that is apt to get the largest award in the scholarship column. Experience has shown that scholarship alone based upon definite ranking by grades was inadequate and misleading if used as the sole basis for making a choice. The methods of marking, the standards in the different schools, varied widely. It was determined to provide a personal rating blank, which would give the high school principals, teachers and others acquainted with the applicant the oportunity to indicate comparative judgment.

Information is requested as to whether applicants are:

1. In the upper 5 percent (of a group of one hundred or more); 2. In the upper 10 percent (of a group of one hundred or more); 3. Above the average; 4. Average; 5. Below the average; 6. Unsatisfactory, in regard to ten different qualifications:

1. Scholarship.
2. Personality—including personal strength and attractiveness, capacity as a mixer, appearance and manner.
3. Industry—covering energy, perseverance, application to work and interest in it.
4. Judgment and common sense—soundness of judgment, ability to size up situations, fair-mindedness, tact.
5. Reliability—including dependability, promptness, accuracy.
6. Initiative—originality, enterprise, resourcefulness.
7. Coöperation—willingness to work with others, group loyalty, ability to understand people.

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8. Native ability—inborn capacity, intellectual alertness, ability to reason quickly.

9. Leadership—ability to inspire and lead, to command the loyalty of others, to master a difficult situation, to make things go.

10. Physical vitality—general good health, robustness, fondness for outdoor sports.

In addition to this information those informed regarding the candidate are asked to indicate what special interests he has outside of his regular school activities (social, literary, practical, artistic, musical, etc.).

A request is also made that indication be given as to what qualities need development in the candidate.

Even with this information in hand choices became most difficult. After several years of experience with an intelligence test given to students already admitted to the University and a study of their subsequent records it was determined to require an intelligence test of every applicant for admission. This test permitted also, in some instances, a personal interview with the candidate by someone connected with the University. In order to provide impartiality and difference in viewpoint in making the decisions as to admissions the Committee on Admission made up of five members of the faculty with somewhat different approaches to the educational field went over each record and voted individually for a candidate as either first choice, second choice, or third choice. This vote was then pooled and all students obtaining five first choices were admitted without question. The vacancies in the list were then made up from those having first and second choices, after a review in committee of those having the most firsts and the fewest second choices. Decisions in this group were particularly difficult. At the admission in August it is interesting to note that with four hundred and fifty places to fill, four hundred and sixty men had first choices from all five members of the committee. The members of the committee use their own judgment as to the value which they place upon various parts of the record, the scholarship record, intelligence test, and personal rating blank.

In the matter of scholarship students who take the comprehensive tests of the College Entrance Examination Board and pass satisfactorily are given priorities. Certain other priorities are granted to children of alumni and faculty. These priorities expire within a few years, since they were permitted at the time of the inauguration of the present plan to run for a certain length of time because of previous implied obligations. At the expiration of this period all students applying for admission will be on an equal footing.

At the present time the situation, in so far as admissions are concerned, is as follows:

In the case of women (with an arbitrary limit of five hundred in attendance as students at one time), the number of candidates fulfilling requirements for undergraduate standing is so large that only about one in five or one in six can hope to be admitted. To be placed in the Superior Fitness group means that the candidate is regarded as quite exceptional in scholarship, ability, force of character, seriousness of purpose, and other qualities which give promise of decided success in university studies.

In the case of men, the competition (within the limited group) is less severe. Other things being equal, a candidate fulfilling requirements (in respect to scholarship, personal qualifications and the intelligence test) who is in the upper fifth of his graduating class or whose record in the examinations of the College Entrance Examination Board is above the average (or in the case of transfers, whose college work has been thoroughly satisfactory) is practically assured of admission, provided credentials are in hand at the time the lists are made up.

In October, 1925, there were five hundred and seventy-six women applicants with every detail of admission adequately met, of whom two hundred and seven were admitted; and seven hundred and sixty-five men, with five hundred and ninety-four admitted.

The university authorities realize that they are experimenting with one of the great problems in education. With an increasing population it is going to be impossible to grant the highest educational opportunities to all, nor is it desirable to do so. The variability in human qualities is great and high intellectual capacity is not common enough to expect that many will profit by advanced university work. The development of the Junior College, permitting a stopping point for students at the end of the sophomore year of college work, will take care of the largest burden of students. Universities will more and more come to limit themselves to students beyond that period and to exact a higher quality of work from them. The last two years of high school and the Junior College can be combined readily as the period of trial and as the place where the social and physical exuberances of the young can be in greatest evidence.

We are more and more impressed with the fact that it is no kindness to hold weaklings in the University. They are unable to keep up with their associates. Constant bucking of the tide in a hopeless fashion is disadvantageous in the development of personality and even of character. There is no reason why a man who finds that he is doing D grade work should persist in going on and doing D grade work in the professional school and become a D grade lawyer or doctor. All education is a method of self-valuation. All are not adapted for it. Whether our college or university education is right or wrong in its present emphasis it is quite clear that it is impossible for many worthy boys and girls to go successfully through the mill which has been established.

The intelligence test is becoming of more and more significance in our decisions. A short time ago some five students applied in a single day for a leave of absence from the University just prior to the examination period. Their reasons seemed so trivial that it was suggested that the intelligence rating be ascertained. It was found that all five had a rating below 50 where normally 60 has been found to be the ordinary minimum which would permit a student with industry to complete his course at Stanford. It was evident that these students knew that they were meeting a situation for which they were incapacitated.

High school records are often deceptive and have not permitted the student to understand himself. In a list of students who had fine high school records who were elim-

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inated at the end of their first quarter, it was striking to find that five of them were sons of high school principals. Unconsciously no doubt they had been favored more or less in their markings so that they had obtained a false idea as to the amount of work which they would find it necessary to do in order to keep up with their fellows.

The more experience we have the more we are impressed with the fallibility of human judgment in forecasting the possibilities of youth. It is because of this that the desirability of a personal interview with each student as part of the test is not at present emphasized. The selection of those to make the judgment is too difficult. We feel that our present experience indicates that we are working along lines that are giving us better results which are constantly improving. We consider our whole method at the present time one of trial. While experimental it is most important. There is no probability of an expansion of university opportunity at Stanford or elsewhere on a basis that will take care of all students graduating from high schools and secondary schools. Selection is inevitable for all institutions of higher learning. Selection has always been practiced. Formerly it was concerned largely with certain specific entrance examinations. These have proven themselves to be insufficient barriers to the large numbers applying. Stanford has provided some new barriers. It may have to provide others. Its aim though is to have its choices made on the ascertainable qualities of the applicants and upon no other basis.

RAY LYMAN WILBUR.

College Minds in the Making

ALL Chinamen look alike to a tourist, and all undergraduates look alike to the feature-journalist, writing up—or more often, down—the colleges. A few minutes spent with the entrance records might alter his judgment. College freshmen differ widely in social backgrounds, in geographical distribution, in public and private school training. Some have been blessed or cursed with experimental school freedom, others have been crammed with knowledge as a Turkish sheep is crammed with mulberry-leaves, with a hand held over its mouth to compel it to swallow. Freshmen differ in health, in emotional control, in habits of work and play. The sameness of American youth, the corralling stereotyping process of school, these things are more apparent than real. What is essential is the difference in motive leading them to college and to some share, however slight, in its intellectual life. The educator can no more prescribe the same policy toward all these purposes and minds, than a physician can use the same formula for all his patients. Nor, if he were so inept as to do it, would the results be uniform.

One thing, at least, they have, or should have, in common. They are all students. But up to the present time, or until very recently, there has been little common consciousness of this fact, and no action arising from it. Student groups there have been, of chemistry, philosophy, or language; that they had problems in common was their last thought. What active steps in common have ever been taken by American college students in securing self-support, in providing vocational surveys and advice, in obtaining political rights as residents of university districts, in obtaining consideration by college authorities of some voice, however small, in the choice of studies and teachers, discussions and publications, which compose the serious side of academic thought? The record here is a blank, though students in less favored countries have taken all these steps. Lacking this intellectual bond, and discouraged from creating it by paternalistic control, American college students have turned to the sideshows inevitably. They have invented the fraternity, the team, the show, the prom, the Y. M. and Y. W. C. A.

This was to be expected. What was not to be expected was the discovery through the extra-curriculum of their common interests as students, and the gradual intellectualizing, *in spite of the faculty,* of the students' life. This process is by way of coming to pass in the current college generation. This is the radicalism so deplored by editors of trade magazines, the Youth Movement that worries our best society, the New Freedom of the what-are-we-coming-to's. It is not behavior that worries all these good people. There have been wild oats and wild doings always. These young people answer back. "That," as Captain Hook remarked, "that's the Fear." The old arguments won't do. The clock has run down.

It all began very simply. When football ceased to be the old street-riot of the Middle Ages, and became eleven men on a side, the mischief started. Team-play was born; organization, leadership, quality of workmanship. All these required thought and study. The alumni very kindly came to the rescue in these difficult studies, in order to protect their loyal agents in the betting odds. Some alumni have studied harder how to get a winning team than they ever did as students in college or as men of business. But even with their aid there was work for the mind in the game.

When the college show ceased to be a club revel, and was opened to the public, criticism was born, and with it thought and study. When glee clubs gave Sunday night oratorios, when United States Senators argued before debating societies, when Christian Associations sent delegates to Russia to find out whether there really was a country where students and professors were starving, minds began to work, conclusions began to be drawn, and reflection ripened into action. Here and there among the faculty there was some knowledge of what was going on, some interest and some aid; but there was very little organized thought on the subject. It did not disturb the Olympian calm of any national association of professors.

Other results, however, were more disturbing. Debating clubs invited men to speak who were not United States Senators; or, if they were, they were not in good society. Christian Associations began to question not only the religious views, but the organization tactics, of their leaders among the older men. Students of economics no longer talked about the labor problem, they went into the fac-

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tory. The questioning habit, once initiated in play, was introduced into formal study. Students who were told they were incompetent in psychology classes developed an amazing habit of going off to study with Reich and coming back to hold down jobs in psychiatry. It was all very puzzling. Repression did not seem to work.

What was more, student associations, formed to develop the unity of student life where the faculty had failed to create it, began to argue that authority must go with responsibility. They had been asked to develop fairness among students, in matters usually referred to personal honor. They went on to ask whether professors ought not also to be fair. It was hopeless, they began to think, to train students to support the college in college spirit and loyalty, unless they had some share in creating the elements of that loyalty. Students turned from discussing honor systems to survey the whole plan of college.

Finally, colleges put up their prices, or obtained funds by drives among students and alumni. Education was no longer as easy or so cheap that it didn't count. Students began to ask, "What is this thing that we seem to want so much, and our parents pay such prices to get?" And they began to ask for the worth of their money. This was the last proof. The student, as student, existed at last. He had arrived at some sort of standard, and he wanted it respected.

All this while only half the student body was so engaged. The other half studied, played, spent money, with no share in the college life. Personal problems engaged their whole time. I do not think they were on the whole the best students judged even by marks. They were the most immature, the most docile, the indulged, the unawakened, the routine-loving. But the faculty measured their time-schedule by them, assigned lessons they could do, gave them examinations they could pass. And soon college became everywhere a tussle between a faculty that demanded a full study-day based on a dullard's habit of study, and the bolder student groups who knew they could beat that game and still find room for what they valued more highly, their life as students. So the faculty began to revise their demands in terms of a different kind of student.

The solution was at hand. The faculty was by way of discovering student life as the source of motive-power for students. "You are interested in suffrage, you women-students? All right, we'll endow a chair of political science." "You want better plays? Here is a department of play-production." "Better games? Let's have a new gymnasium, professional teachers of play." "Russia? A course in Far East History." And what-are-we-coming-to begins to lament loudly. This is Revolution!

Well, it is not so bad as you'd think. Take dancing. It led straight back to sculpture and Greek archæology. Take acting. It has led to Sophocles redivivus. Take the War. It has led to theses on pan-Germanism. Wisdom has been justified, *of her children*. The curriculum beats with the life of youth. As soon as students began to find out that professors respected their thought and enthusiasm, they responded by confidence and coöperation. Professors have enjoyed the exhilarating experience of being asked questions on really important matters. They were drawn into the extra-curriculum, at times they even acted in student plays. The college president who was accused a few days ago, down in Texas, of dancing with his own students, and was forced out of office for it, has many colleagues who have committed the same crime, in recent days.

And now we begin to see what it all means. We professors have tried to teach life without a laboratory. The students have provided a laboratory, but lacked instruction. Of the two, the second is better; but the combination is better still. We are a long way from its achievement, but the goal is in sight. May we never again get so far off the road.

H. N. MacCracken.

Explaining the Rah Rah Boy

ALWAYS has the troublesomeness of youth been a serious social annoyance. Overflowing with life and energy and still unshackled with responsibilities, youth from the earliest days has scowled at authority and discipline and has sought instead romance and adventure and the joy of abundant living. The answer to life for young manhood has always been more life, and through every age the conflict has flourished between those who would mold youth into the current standard of citizenry and the adventurous youngsters whose cry is for large heaps of living despite the cost.

Especially in the colleges has the battle raged. From the early days of English and continental universities until recently flurries between authority and youth have continuously stirred excitement through academic cloisters. When under the strict monastic régime of the early years games of any sort were prohibited under severe penalty and when "almost the only relaxation was gathering around the hall fire on the evenings of feast days and listening to improving stories," undergraduates gave vent to their repressed energies in riots and pitched battles with the townspeople. To give variety to such skirmishes there likewise began the custom of hazing the newer students, and every year the wild orgies which accompanied the initiation of freshmen into the college life gave testimony of a sordid sort to the demand of youth for excitement and for emotional outlets.

On both sides the faculty-student war prospered. In the seventeenth century discipline was meted out in whippings, so many stripes an offense, and a Harvard historian writes of how the administering of floggings was something of a public event. "The judgment was twice read publicly in the library, in the presence of all the scholars, the government, and such of the overseers as chose to attend; the offender kneeled, the President prayed, and after the corporal punishment had been inflicted, the President prayed again." In return for this sort of treatment and for the refusal of college authorities to understand the student's natural need, inarticulate but none the less real, of outlets for his energy and emotional drive, under-

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graduates enjoyed with gusto everything from abundant drunkenness to organized defiance and carefully planned gestures of contempt.

But with the last few decades most of this has changed. No longer do students strike when one of their number is expelled. Here and there perhaps an occasional rumble of excitement may stir the placid life of the college, but such frenzies are rare, and, indeed, even the classic sophomore-freshman hostility dies with a slow certainty. The old days of ardent undergraduate passion are gone, and in their place has come the overwhelming importance of athletics and extra-curricular activities generally. The eagerness which once went into defying authority and chastising freshmen now goes largely into the great organizations of student life; and instead of rough and roaring terrorists, the college is composed of athletes, editors, managers, amateur actors, and the less ambitious undergraduates who do little except cheer at the college's athletic encounters. The defiant and tempestuous fire-eater has gone, and in his place has come the well dressed, well mannered (except perhaps at football games) undergraduate, sometimes contemptuously referred to as the Rah Rah Boy.

It must not be thought, however, that the undergraduate of today has either degenerated from or improved over the old style student. Terrorist or Rah Rah Boy, he is much the same stuff he has always been. He has changed little except in his manner of expressing his energy, in his manifestation of his urge to life, in his brand of romance and adventure. It is the style of enthusiasm that has changed, not the undergraduate. In the old days he found his fun in defying authority and in domineering over freshmen. Today college officers are wiser, and understanding student psychology better, encourage sports and publications and dramatics and all the rest of the hodge-podge of student activities. The fire-eater has all but disappeared because college authorities no longer frown upon youth's need of adventurous excitement and because the undergraduate as a general thing finds the athletic and other activities attractive and satisfying. Gone for good are the old funereal disciplinarians, and in their places have come understanding deans who wisely guide the undergraduate into the seductive paths of student endeavor. College has always been attractive to youth, perhaps, but never has its appeal been so stimulating as in these days of officially recognized and officially encouraged excitement.

And yet, despite this change, all is by no means ideal. There are those who look upon the new scheme of things with as much disapproval as they looked upon the old. They are the stubborn souls who hold tenaciously to the doctrine that the college is essentially an educational institution, and they look suspiciously upon this busy extra-curricular life because they feel convinced that instead of helping the situation athletic teams and publications and all the rest of the activities seriously interfere with the real job of the college. This Rah Rah-ism, they insist, is an educational scandal, and if they could they would send the whole business up in smoke.

Nor can these critics be dismissed lightly. Perhaps those who would return to the old days of the stern scholarly ideal can never again hope for a hearing, but lately a new school of critics has begun to flourish, and more and more it is insisting upon a hearing. It begins, this new school, with hearty approval of the undergraduate as a human being. It understands his need of emotional outlets, his insistence upon activities into which he can put his energy, and it whole-heartedly endorses the proposal that college life be attractive and interesting. But college life, they suggest, must concern itself essentially with education, and most of the energy which now goes into extra-curricular activities they would direct into curricular activity. They would make the educational work of the college so stimulating and attractive to the undergraduate that he would find all his energy, or the greater part of it, taken up in literature and mathematics and philosophy and in understanding the world and its problems. Education must be made the great adventure, and when that happens, they prophesy, the extra-curricular problem will no longer be a problem because it will revert to its proper and subordinate place in college life.

Now, of course, this is all a very pleasant dream. Some of the critics themselves recognize this, and they understand that before they can hope to make their dream into a reality they must change the emphasis of the college and bring science, literature, philosophy and every other subject taught in the college to a forceful meeting with the active, real world of the student. Education must be brought down from the clouds of abstraction, they remark, to the throbbing life of the undergraduate, and they observe that education does not begin until the student relates the concepts and information of the class-room to his actual living. The individual and his mind must be the starting point of the educational process, and the job of the college becomes that of broadening and deepening both. The freshman comes to college with a meagre fund of information and a narrow outlook on life. He knows little or nothing of science; he speaks and reads but one language and that perhaps poorly; he has very likely never heard of the age-old philosophic problems; and his knowledge of the compelling questions of society is confined to the dialogues of second-rate novelists. The happy opportunity of the college is to take this youth, says this new school, enlarge his world, cultivate his powers, and in Matthew Arnold's phrase, introduce him to "the best that has been thought and said in the world."

Such is the purpose of the college as conceived by those who would change the emphasis of undergraduate life from extra-curricular activities to the richer activities of the mind. And it is not their conception alone by any means. Perhaps every college official from trustees down to the youngest instructor would subscribe to the spirit of that definition if not to its actual text. Everybody agrees that the purpose of the college is to enlarge the range of understanding, appreciation and effectiveness of its students. Differences arise immediately, however, over the manner in which the purpose is to be accomplished and over the technique for producing graduates who are better individuals and more valuable citizens than when they entered college as freshmen. Over the question of how the job is to be done the serious dispute arises, and critics of the college point to the importance of the extra-curricular life on the one hand and student indifference to their studies

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on the other and suggest that possibly the technique now in vogue is not a satisfactory technique and that perhaps something ought to be done about revising it.

Prominent among these critics is James Harvey Robinson, for many years professor of history at Columbia. Professor Robinson two or three years ago incorporated his criticism in a volume entitled The Humanizing of Knowledge. The gist of his critique is that education in general is ineffective because instead of reaching down into the student's real world and helping that to expand, teachers present the formal, logical divisions of learning which mean little or nothing to the undergraduate as he comes for the first time to a new subject. In place of such an approach, Professor Robinson pleads for the humanization of the information which is presented to the student, and by humanization he means the careful relationship of all course material to the student's own world that by such direct contact and stimulation it may expand. More and more it is becoming plain that education begins only when information is humanized and related directly to the life and the world of the student, that knowledge must be made real to him, and that it is because knowledge is not made real that he takes refuge in the intense reality of extra-curricular life.

That is the first point that the critics of the present régime make. There is a second that is perhaps equally important. It is this—education must be active; it can never be passive; it must always put the student to work in widening his frontiers and in finding new knowledge. Passivity is negation. There is no education which is not self-education. There is growth only when the emotions have been brought into play and the student is actively engaged in enlarging his world. Now this, of course, is an old educational maxim, even though it has been neglected. Recently, however, it has come into the forefront of educational thinking again because biological and psychological research has turned up the conception that knowledge is behavior, "the hitting back" of an organism after stimulation, its active experience in its environment. This means simply that information which a student does not relate to his immediate thinking and living is useless. It means, as James pointed out, that the mind is not a passive container of knowledge but an active, dynamic worker.

Moreover, this active, dynamic mind must be directed largely toward a definite goal—the goal of problem-solving. Intelligence, almost every psychologist agrees, must be defined in terms of problem-solving ability, and no information is of any worth which does not help the student to solve some problem of his immediate, real world. In John Dewey's words, "instruction in subject-matter that does not fit a problem stirring in the student's own experience or that is not presented in such a way as to arouse a problem is worse than useless for intellectual purposes." Or again: "the assumption that information which has been accumulated apart from use in the recognition and solution of a problem may later on be freely employed at will by thought is quite false."

This, then, is the second principle that the new school presents: the undergraduate must be active in his education, and he must be active toward the end of solving the problems of his life and world. Distinction must be made, of course, between the activity stirred up in the mind of the student by an effective teacher and the action that comes from the student's own efforts to solve a problem. The first has its greatest value in the lectures of effective teachers; the second is exemplified by the contention of the layman that the student learns more from tinkering with his old Ford than by passively sitting through the talk of instructors or fellow students. Very likely almost everyone will agree to the saneness of this latter point of view, but at the same time it can hardly be doubted that both the lecture and the immediately-active type of education have their place in the college. The contention of the college's critics is, however, that since effective lecturers are so few, there should be more of the active problem-solving sort of study than is now generally recognized as desirable. They believe that there is too much lecturing information put into the student's notebook for regurgitation upon an examination paper, and they are critical of that procedure because they recognize that it painfully abuses these two principles which they consider so important in undergraduate teaching: first, that education must begin with the student's world, be it ever so small and insignificant; and second, that it should put the student actively to work enlarging his world by making him solve the problems which it presents.

Just what revisions should be made in undergraduate educational methods to give these principles free play is a moot question. Experiments of all sorts are being tried. Several colleges during the past few years have introduced freshman and sophomore orientation courses which give recognition to the first principle, and schemes of several sorts are being tested at various colleges to give scope to the second. Harvard and Princeton are perhaps most ambitious with their recent extension of the preceptorial and tutorial ideas. Smith, Swarthmore, Dartmouth and several other colleges have introduced honors courses, and other plans of many kinds are being attempted throughout the country. Most of these it should be noted, however, confine their interest to the better students, and very little thought is being given to the poorer students. It is being felt that everything possible should be done to help the able student to keep going at his own pace without interference of slower, less able, and perhaps uninterested classmates. Much must be said for this point of view. Democracy in education should perhaps mean equality of opportunity but not equal slowness and equal shallowness. At the same time it must be recognized that the slower, less able and uninterested students are the great bulk of the undergraduate body and just as long as methods are in vogue which do not stir this vigorous majority, their energies will be directed into other than educational channels. This means simply that extra-curricular life will continue. More than that it means that Rah Rah-ism is nothing but an outcome of an educational method which is unreal to the student and which does not arouse him to activity.

It seems to follow from this explanation that just as soon as an educational method is devised which will attract the larger share of undergraduate energy to its processes (and perhaps it is too much to hope that such a method will ever be developed) Rah Rah-ism will disappear and extra-cur-

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ricular life will die. This, however, is not necessarily true and if it were true that might be reason enough for being critical of it. Extra-curricular life after forty years of development is not only an outlet for undergraduate energy, it is something more. It is romantic life—especially the athletic side of it—which binds the college into a social and spiritual unit, and the interest of the alumni as well as of the undergraduates is perhaps as powerful in sending students into college organizations as the need of energy outlets. Much as one may wish that alumni enthusiasm now centred in undergraduate athletic contests and other activities might be gathered about the intellectual purposes of the college, it cannot be denied that alumni interest is a strong factor in keeping extra-curricular life thriving. It might even be supposed that if the college process became so effective that it would divert expert athletes from college teams to college libraries and laboratories some alumni at least would be seriously chagrined and perhaps not a little worried about the educational method which would thus interfere with college sport.

In this alumni point of view there is unquestionably much that cannot be disregarded. College life without the romance of camaraderie and the joy of physical and emotional as well as intellectual stimulation would be a sorry place indeed, and alumni and undergraduates, it cannot be gainsaid, would never consider the possibility of letting all the enthusiasm of present-day college life slip by no matter how effective an educational method might be evolved. Nor is it desirable that this enthusiasm should slip by. The contributions of extra-curricular activities are too valuable for that. At the same time it may be hoped that methods of undergraduate education will progress so that the student may be active, and very happily active, in enlarging the boundaries of his knowledge and understanding of the world and that together with this there may be an extra-curricular life secondary and supplementary to it.

The proposed explanation of the Rah Rah Boy, then, is briefly this: youth, vigorous and energetic, chafes under an academic system which fails to harness his powerful energies in the process of education; and since these energies must find outlets, the undergraduate has created his own patterns of expression which have grown into the large and adventurous organizations of student life. These organizations unquestionably make their contribution to the student's development, but it is the belief of at least a small group interested in the college that a system of education should be devised which will absorb the greater share of the undergraduate's vigor in the college's primary educational purposes.

W. H. Cowley.

The Tradition of Distance

"LADY Professor, Guests, Fellow-Students," began the Communist from Vienna. "Lady Professor, I have the honor to disagree with every word you say."

It was with this story that I was introduced to the special flavor of the classrooms at the Bryn Mawr Summer School for Women in Industry, and it was just this flavor that the work itself intensified. My own Communists, to be sure, were not from Vienna, and neither from them nor from the non-Communist majority did I hear any such delightful formality of speech; but I missed nothing of the fearlessness of disagreement, and on the basis of that independence I found an eager and insistent sharing of the responsibility for both the standards and the direction of the course. In the very first class, one young hat-maker cut rudely into a rambling discussion: "Cannot she get back to the point?" and before the week was out, she came to me with the demand for a change in methods: "I was disgusted with that class today. The girls would not stay on the point. We get nowhere. *You must use your authority.*" As the work went on, however, I found a self-appointed shop committee of union girls quite willing to share that "authority." "Don't call it 'The Union and' anything," they told me once as we talked over plans for a special report. "Better make it just 'Unemployment.' If you call it Union, the others will stop listening before you begin."

Nor did the coöperation run only the one way. A colleague was even said to be able to turn his Communists on or off in the class discussion with his eyes alone. Certainly it is true that he conspired regularly with his conservatives on ways to confound his radicals and with his radicals on means for prodding his conservatives; and as I passed his door in the evening, I sometimes heard excited discussions in the form: "Are they ready for this idea now, or shall we hold it in for a week or two?"

"If only," exclaimed the Lady Professor, "the girls in my classes back home would disagree with a *single* word I say!" If only the students at the University were as insistent and as comradely in shaping the courses for eager purposes of their own!

But why the contrast? Why was it that intellectual coöperation seemed easier at the Summer School than it does in the ordinary "winter college?" Surely not because of any likeness between faculty and students in background and training. No school could show wider differences. Not merely because both groups were adults and could talk together as such, at least until one group locked the other into the dormitories at night. Nor was it entirely because slack work and the experience of industrial conflict had sent many of the women to the School with urgent problems to work on, and because their own sharp differences of viewpoint—native and foreign, Fascist and Bolshevist, atheist and Fundamentalist—were a constant stimulus. One great reason for the whole-hearted coöperation was simply that the students *didn't know any better*. They did not know that it wasn't the thing to demand that an hour's class be stretched to two hours on a day of lively discussion, nor that enthusiasm was conventional only in "outside activities." It had not occurred to them that seeking out an instructor for a friendly argument or a tea or a hike was "unnatural." They didn't know that it wasn't done. Fortunately, no one told them.

But no freshman could stay long in the ordinary college without learning the strength of the sentiment against all

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these things. "Back at prep school," said a gifted senior, "the Headmaster used to have us come over to his study and we'd sit and talk and discuss all sorts of questions. That was what I thought college would be like." And of course it wasn't. Not until his last spring did he find even the beginning of such contacts. For in their way stood the two great barriers of student and faculty tradition.

The student half of the matter is simple and easy to state. The Prof gives the marks and the flunks. "I send the marks around" rhymes neatly with "dirty hound" in the lewder campus lyrics. The Prof is the enemy and the dispenser of privileges; friendship with him is therefore both trading with the enemy and fawning for favors. More briefly, it is "sucking around." The phrase is a potent one. No one heeded it, for a time, more slavishly than I, and no doubt it still slays its thousands.

Yet judging by the surprised gratitude with which undergraduates meet an occasional flag of truce from the enemy's country, I believe that their attitude is the less serious part of the problem. No doubt student suspicion and indifference and the absorption of students in the outside activities which they make their own do much to intensify both the shyness of the real scholar and the stilted dignity of the professor who is conscious only of social prestige beyond his income. No doubt also the suspicion is sometimes ill-founded, and the instructor is more eager for contacts than his students suspect. But much too often, as many of them have found, there is no welcome either for disagreement or for comradeship. In many a winter classroom, the Viennese Communist would never have finished her oration, and this less from any detestation for her doctrines than out of an insistence on orderly progression from one lecture point to another. Even the mild independence of the graduate student who takes few notes is none too safe. "Why, she hardly took a note in the course," exclaimed one exasperated lecturer. "She sat up there just as if she knew it all!" And the most innocent beginnings of intellectual liveliness are sometimes brushed ruthlessly out of the way of the classroom juggernaut:

"Space is a box," announced the Professor, as he drew the diagram. "Here are teacups in the box. Now take space away. Will the cups still be there?"

The answer, it appeared, was "Yes."

"Now, are ether and space the same?"

Again the answer was "Yes."

"But are they quite the same?" cut in a daring student. "Isn't the ether more like a sort of excelsior wrapped around the teacups?"

"Damn it, *space isn't a box. You're* too literal."

The game, it seemed, was a game for one.

To be sure, there are few of us who rule our classrooms with quite such bluff and hearty despotism; but even where class and consultation hours are made free for a certain amount of give and take, most of us hold stiffly back from any intimacy outside. Sometimes this is a matter of real or affected timidity. "Is that quite the sort of thing to encourage?" we ask each other. "Might it not endanger our effectiveness in the classroom?" Sometimes it is sheer superciliousness. And sometimes the tradition of aloofness is so much a part of us that the best of intentions cannot rid us of the manners that it has established. A certain shy professor, for example, once invited a group of students to an evening spread in the honest hope of learning to know them better. Quantities of food were bought. Boxes of home-made candy came in by parcel post. Dishes were borrowed. ("I don't *think* they'll break them," he told his landlady.) At last the feast was ready and the guests arrived. But, tragically, the students only ate, and only the professor talked; and he read aloud a poem twenty minutes long to time the percolating of the coffee!

Student stand-offishness remains a stiff barrier to co-operation, but the faculty attitude of aloofness is more subtle and buried under less honest phrases; and apparently it is almost as much harder to alter as the middle-aged themselves are harder to alter than the adolescent. The resultant of both is a gap between the life of the two groups far greater than the permanent differences of age and interests and the pressure of research would explain or justify. A gap, moreover, that touches the essentials of the educational process. For the teacher, by the best of the ancient metaphors, is the intellectual midwife. Yet by the ruling conventions of American education, he must do his work *at a distance.*

Even in the winter colleges, however, the tradition of distance is sometimes successfully overcome. It was one of the more significant of the achievements of the Meiklejohn years at Amherst that the conventional attitude toward "leg-pulling" was replaced by an atmosphere in which active coöperation was taken almost for granted and in which an instructor thought of an invitation to the student book club as a coveted honor and not as an opportunity for condescension. At Sholz's Reed, moreover, the old tradition gave way, even more swiftly, before an open attack; and in scores of other colleges less heralded changes are making in the same direction. It is not merely that individuals here and there, as always, are slipping between the barriers. The barriers themselves are being somewhat pushed aside. Each reduction in teaching hours and each reduction in the size of classes makes coöperation more generally possible. Each scheme for reducing the emphasis on grades, or for shifting their basis from docility to prowess, holds out hope of the lessening of "leg-pulling" and the fear of it; and perhaps with the "outside examiner" as the scapegoat this curse may really be driven into the wilderness. Here and there undergraduate committees on the curriculum are turning an even more significant flank of the old position by making educational theory itself a "student activity." The tutor in certain of the new systems, moreover, is by definition of function more accessible than the professor; and the swarm of "honors" and "independent reading" courses that have arisen throughout the country are offering to a picked minority at least a type of work in which student and instructor can hardly continue to keep quite their present distance. "Browsing widely in professors' studies," says one catalogue, is an expected part of the course. And even without such formal provisions, tea and tobacco and the insides of instructors' homes seem to be playing a somewhat more important part than before in the educational process.

But let no one think that any of these devices offers a quick and certain cure. Tea and tobacco may be as sadly wasted as the coffee that perked to the reading of the twenty minute poem. The code of manners built up as a

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protection against student "intrusion" outlasts the overwork that made it necessary, and where the teaching schedules are the lightest, students still bow their way out of consultation hours with apologies for what they have taken of the instructor's time. The tutor may turn out to be less a significant liaison officer than a further defender of the professor's isolation. Nor is there any guarantee that, even with honors students, the instructor may not continue to drop into the Club of nights with the mannered sigh: "I've been wrestling all day with *the children.*"

"What are the causes," your Editor asks, "of the lack of coöperation between faculty and student?" The easy answer is still to the point. One doesn't coöperate intellectually with "children." Nor do students with those that think them such.

CARTER GOODRICH.

The Reconstruction of the Four-Year College

A GENEROUS fifth of all the work offered to students in the first two years of standard colleges is of secondary grade and another fifth is partly secondary. When students arrange their personal programs under the elective system, they select from the offerings of the colleges in such a way that as much as one-third, and sometimes as much as three-fourths, of the work of the first two years is secondary, or at least partly secondary, in character.

Such are the statements of Professor Koos, of the University of Minnesota, at the conclusion of an exhaustive investigation which he made of the practices of standard colleges and junior colleges in all parts of the United States.

One must not regard these statements as indictments of the college so much as descriptions of conditions that have arisen in the course of American history. Many a college, established in a region where educational opportunities are limited, has found it necessary to adopt the policy of providing whatever courses are needed by the young people who come from the surrounding country. The service to civilization which frontier colleges have rendered and are still rendering will never be forgotten by thankful alumni. To criticize the colleges because some of their courses are of relatively inferior academic quality is to overlook the general social and economic conditions of life in the United States.

Even where conditions are not those of the frontier, where good high schools prepare students well for their later education, there is justification for secondary courses in college. The four years of high school do not give sufficient range of time to permit the student to take all of the subjects which are essential to a general education. President Eliot pointed out, in the famous report of the Committee of Ten of the National Education Association in 1893, that two years more than the four conventionally assigned to the high school are necessary for secondary education. The student needs, if his education is to be broad, courses in English, foreign language, mathematics, natural science and social science. So diversified are the lines of instruction in these various fields that students find it necessary, as matters now stand, to devote part of the freshman and sophomore years of college to beginning courses in such subjects as elementary French, or botany, or physics, or history. The high school program is in reality not completed when the student enters college.

Some effort is being made to meet the demand for more years in the high school curriculum by the organization of a junior high school below the present secondary school, but even this move does not provide adequately for the general education which the high school aims to supply.

The overlapping of high school and college has been complacently accepted by parents and college officers for many years. Churches and benevolent individuals have gone on establishing colleges of the mixed type, and secondary schools have continued to administer a four-year curriculum, because tradition sanctions such types of organization.

The period of uncritical acceptance of this situation seems to be drawing to a close. There are many reasons for this. In the first place, the secondary school has flourished in recent years and is growing more and more ambitious to complete its task. Communities have been generous in providing buildings and faculties. The high schools of the country, supported by public taxation, have in a great many instances outstripped by far the neighboring colleges in resources and breadth of offering. There are forty colleges on the approved list of the North Central Association of Colleges and Secondary Schools which are doing all of their work for both senior and junior students on an annual budget of less than $100,000, while high schools in the immediate neighborhood of many of these struggling colleges are expending annual budgets of $300,000 and over.

While these budgets are not directly comparable because they provide for student bodies of very different sizes, the larger funds available in the high schools make possible better salaries for members of the faculty than are paid in many colleges and a much wider variety of courses than the less well financed institutions can afford.

Under these conditions the question naturally arises, Why not turn over all secondary instruction to the high schools, allowing them whatever time they need? They seem to be able to carry the burden of providing courses quite as well as are the colleges. In about fifty municipalities of the United States junior colleges have been established as parts of the public school system. This means that the high schools in these centres have added two years to their curriculums and are taking over the first two years of the college. In other regions state junior colleges and private institutions are appearing and are providing for the completion of secondary education outside of the standard colleges.

In many quarters relief from the necessity of administering secondary courses is very welcome to the colleges. Especially in the overcrowded state institutions and in some of the endowed institutions which are anxious to devote their resources to advanced work there is entire hospitality to the elimination of all secondary work from the college program.

On the other hand, the encroachment of the junior col-

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lege is resented in some quarters by conservative colleges. Some of these institutions frankly admit that the quality and the content of the courses which they give the students interest them much less than does the social life which they offer to their freshmen and sophomores. They are not disturbed by the relatively elementary character of their instruction. They are intent on "doing good" at whatever level opportunity provides.

The process of natural selection among institutions is going on. There will undoubtedly survive a number of the four-year, semi-secondary colleges, just as a number of the established academies have survived in spite of the general spread of the public high school. It is safe to prophesy, however, that in the near future mixed institutions will disappear. In the large centres of population the junior college as a part of the public school system will become very general. This is likely to happen because it is economical for the individual and for the community. More important than economy, however, is the fact that the junior college is, because of its definite and well recognized aims, better able to deal with the problems of secondary education than is the college.

If the organization of institutions of the junior college type takes place on a large scale, it is sure to force some kind of a reorganization of most of the colleges.

In the meantime, there is another group of conditions which are operating at the other end of the curriculum to compel a reconstruction of the college. The professional schools are gradually absorbing the later years of the college; they are even reaching down in some cases into the sophomore year.

The members of the graduating class of any one of the large, well equipped colleges come in impressive numbers from the small colleges. Migration from the small colleges is heavy after the sophomore year because these colleges usually are limited in the courses which prepare for the professions.

In support of what has been said about migration from the small colleges, one has only to examine the reports of attendance on these institutions. The last report of the North Central Association of Colleges and Secondary Schools contains figures showing how many students were candidates for the liberal arts degrees in each of the colleges on the approved list, how many were new students in 1924-25, and how many were in the junior year and in the senior year. Let us consider some of the concrete cases. College Ba has 487 students working for liberal arts degrees; 210 students are new, 93 are juniors, and 68 seniors. In other words this college has 43 percent of its enrollment made up of newcomers and less than 14 percent in the senior class. College Be has 513 candidates for liberal arts degrees, 223 of whom are new and 56 of whom are seniors. College Co has 649 candidates, of whom 117 are juniors and 55 are seniors. In other words, only about 26 percent of the candidates for liberal arts degrees in this college are in the two upper classes.

These figures have their complement in the fact that every institution which offers professional courses open to juniors and seniors registers a large number of students in the upper classes who have migrated thither from other institutions. Thus the University of Wisconsin had last year 4,009 candidates for liberal arts degrees, of whom 1,262, or 31 percent, were in the senior year. The University of Illinois had 3,864 candidates for liberal arts degrees, of whom 1,229 were seniors.

The effect of the determination on the part of students to secure professional credits during the college period is very marked in bringing into even the smaller colleges all kinds of preprofessional and even professional courses. Where the college does not offer such courses, it is converted into a junior college by emigration of its students. The figures cited above—and they represent by no means the most extreme cases—show that certain institutions are now virtually junior colleges, though they would vigorously repudiate the classification.

Thus far reference has been made only to what may be called the internal and academic forces which are operating to compel the reconstruction of the college. There are strong, external, social and economic forces which tend in the same direction. The competitions of life and the great demands which modern conditions make for training before a young man can enter upon these competitions with any hope of success are compelling educational institutions to seek economies. The medical profession finds itself jeopardized by the fact that young men come into practice so late that they cannot rear families and enter upon other social relations in a normal way. Law is clamoring for more of the time of students in the years before they enter upon the strictly professional course.

Reinforcing these demands of the professions is the economic fact that public taxation for education has become so heavy that communities are calling for the most rigid scrutiny of expenditures, for elimination of duplication and waste of every kind. The sources of endowments are proving to be no longer adequate to the maintenance of any institution which cannot show that it is rendering a thoroughly efficient service.

These general forces working toward reorganization are operating not only in the sphere of college education but also in the schools below and above the college. The high school has changed in fundamental character in the last two decades perhaps more radically than has any other institution in the educational system of this country. There has been a vigorous movement in professional education and in the development of graduate courses. In the midst of all these processes of expansion and reconstruction the college occupies a central position which concentrates upon it all the strains and tensions of the contemporary intellectual upheaval.

It is an unusual day when some writer does not practice his abilities as a reformer on the American college. If the medical profession finds that its novices come too late to their full privileges, its leaders recommend that the college be cut down to two years or eliminated entirely. If high school students cannot qualify for admission to college through examination or certificate, the principals and teachers assemble in state and national meetings and applaud papers which berate the colleges. Advocates of the modern university advocate the elimination, at least from favored institutions, of all contaminating contacts with undergraduate students and undergraduate courses.

There are some who regard this concentration of dis-

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cussion on the college as justified, and they hold that the college must either change its attitude or be crushed. These destructionists point out that governing bodies and faculties often seem unheedful of all the signs of the times. Where the registration figures show that a college is in reality a junior college, there is not the slightest disposition on the part of the authorities to recognize the fact. Where a third of the work of the freshman year is clearly secondary in grade, there is nothing but denial of this fact on the part of those who administer the courses. Such obstinate blindness to patent facts is said to promise wholesale revolution. The American college, we are told, will soon melt into the junior college and the professional schools.

There are certain classes of students who are not provided for by this program of dissolution. There is the well-to-do student who wants some years of pleasant life. Perhaps we ought not to delay long in our discussion in trying to find out how society will provide for him, but let us not forget his existence. There is the earnest student who has not yet decided what profession to enter. Perhaps we ought to make him decide. If so, our social machinery will have to be set up in a new way, and we shall have to acquire a new type of wisdom. Third, there is the student who wants to prepare for the broad indefinite profession of intellectual productivity, either in the fields of scientific and literary research or in some such constructive line as becoming a creative literary artist.

So long as there are students who are not provided for in professional schools, it is hardly conceivable that the college will entirely disappear. On the other hand, it is equally unthinkable that the college will go on as it is today—a conglomerate of secondary courses and professional courses plus some other courses which are indescribable in any standard terms.

Out of the present stresses and strains must come a new formation. One is tempted to prophesy about the new college in spite of the fact that soothsaying is a dangerous business. It seems quite probable, however, that the new college will begin at the end of what is now included in the junior college requirements, that is, at the end of general education of the secondary type. It will require of the student some interest in concentrated study and will give him independence commensurate with his interest and maturity. The new college curriculum probably will not be four years in length. It is much more likely to be three. It will be so articulated with the professional schools and with research courses that students may begin specialization early if they so elect or, on the other hand, may continue non-professional but concentrated study without lapsing into work of the secondary grade.

There may be other changes not here forecast. It is quite certain that some of these changes are at hand. Conservatism within the college will not be able to stay their coming.

CHARLES H. JUDD.

Intercollegiate Athletics

AT St. Andrew's University, Scotland, according to a recent study of the liberal college made at Dartmouth, the faculty, being concerned about the studious habits of the students, tried to encourage the development of formal sports. The students, however, decided that such activities would take too much precious time from their desired intellectual pursuits and would have none of them. The "athletic situation" in the American college is not the same sort of problem. Nor can it be said that the difference is entirely a question of too little and too much. Different traditions lie behind the Scotch boy and the American. The Scotch take their education seriously, while American boys are apt to belittle study and scholarship and to accept a different set of standards as objectives of the college. Among the ideals are to be found health, character, and social and civic leadership. To aid in the attainment of such ideals the activities have grown and flourished. Intercollegiate athletics is the major activity in our American colleges.

Many of the tendencies in our intercollegiate sports today are the natural developments of natural impulses, such as the longing for the thrill of the chase, the combat and the spectacle. These impulses have been guided carelessly or left unguided by the previous generation of educators. Many of the thoughtless habits are being continued by the present group of educators. The development of the sports has been given over quite often in the past to managers and promoters not regular members of the college group—genuine, earnest, efficient business men, who have been allowed and encouraged to use almost any means "to put the college on the map." Athletes have been purchased and the big team idea has been "sold" to the college and the public. Some teachers have complained, but those shouldered with the responsibility of the college have found the growth of enthusiasm and success resulting from this development a helpful state for the gaining of the support of numbers and of funds. The excesses have been often explained away in academic terminology and linked up with the "all-round man" ideal. More often, however, the games have been smiled kindly upon as good for the entire college community—students, faculty, alumni and the public. Hence the development has gone on apart from the college, but still of the college.

Now that athletic games in many colleges are being considered as a definite and valuable part of the development of a boy, the searchlight is being turned on the situation by thoughtful teachers to see how they can become more truly a part of the education, not in opposition. The more earnest and perhaps better-informed, if not the more honest among the educators are believing that the intercollegiate games have a distinct physical, mental, social, and, in some cases, moral value. Among these educators are numerous teachers of physical education and some coaches. These men point out that the games, if good for a few picked men, who are more physically fit than the others, are good even more for those who now rarely compete. The latter are far more in need of the physical benefits, the emotional outlet and the social advantages.

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Under the present system in many places at least one-half of the time and energy of the physical educators and coaches is devoted in a given season to one or two teams, or to one-fifth to one-twentieth of the college. The money expended on these coaches and teams is greatly out of proportion to the numbers and the needs of such men. The competition then becomes one of systems of organization or of the wits of coaches, aided or hampered only by the funds available and by the material and spirit of the competitors. The great rank and file, three-fourths or more of the college, is exhorted and urged to support these teams with funds and lungs. Some of this pride in and loyalty for the team is good, but much of the time spent in mass adoration could be spent in similar participation, with individual and mutual profit. No one expects the less brilliant students in the classroom to sit and applaud while the more gifted are taught to recite with still greater brilliance. Though this situation might indicate an appreciation of standards, it would hardly be encouraged by educators.

In many places the actual participation in games is not too demanding of the time and energy of the student body, but the prolonged hours of practice, the sustained excitement before and after games, and the practice of songs, cheers and speeches leaves the adventure of learning far too tame a sport. Some teachers complain that so much enthusiasm is given to the sports that the intellectual activities can find no place in the scheme of life of the students. This situation is sometimes true, but such a position often exposes the teacher, who emphasizes the contrast between the uninspired reiteration of the verities and the bounding joy of the game. There are teachers who disclose the adventure of learning and even arouse enthusiasm for the conflict of ideas in the classroom. Students who have experienced such glowing teaching may leave the class with a thrill not unlike that gained on the field. It is the problem of our emerging education to join these separate thrills.

What is it, then, that has permitted all this supposed conflict between education and intercollegiate games? It is due primarily, as I have said, to the fact that the games have been controlled too largely in the past by those not closely connected with the colleges nor sympathetic with their aims. Only recently we have seen the schools of the nation rise in anger that an outside body like a legislature should dictate how science should be taught. And yet many colleges have allowed persons and organizations not definitely a part of the college to dictate how the games shall be conducted. These persons are sometimes alumni, interested in the college, but unfamiliar with the changing students and college methods and sometimes unsympathetic with the aims of education. Sometimes they are successful coaches and organizers, who are paid far more than other teachers to transplant systems. They begrudge the time demanded by the classes, and complain as did one famous coach at an Eastern university this fall, "My squad looks more like Phi Beta Kappa material than football material." This situation is being realized at some colleges, and the struggle comes in the effort which is being made to restore the games to the colleges of which they are a part.

At first, to meet the over-development of sport into which the colleges have drifted, the suggestion was made to eliminate intercollegiate athletics altogether. This action seems quite unnecessary and unsound, for the incentive to and value of good competition with an untested foe is at once removed. In England and at some colleges here the stirring games are not incompatible with good college work. The value in the game lies in the feeling of improvement and in the testing of one's strength, courage and technique against others. Not to have such stirring contests as the boys in other colleges leaves the students wanting that which in itself is good, not bad.

From such experiments there is no evidence to show that scholarship is improved by the elimination of intercollegiate contests. Nor do the averages of those students who do not compete run higher. Most of the studies which have been made of the scholarship of athletes have shown that the athletes as a group have averages slightly better than those of the student body as a whole. The men who participate are on the whole those able to do passing work and still play the games. How much better college work they could have done had they not played can only be guessed. To say that the time formerly given to sport will be used in mulling over intellectual problems or in browsing through the library is to admit ignorance of boys and what life is to them. This enthusiasm for books as well as games depends upon the bias of the college group and the amount of eagerness with which the college community searches after learning.

What, then, are the colleges to do to become more and more the educational institutions they pretend to be? How can they arouse intellectual curiosity, stimulate intellectual activity, develop judgment, and still preserve the games? There are means to this end. It rests with those who are responsible for the instruction in the colleges to see that these colleges are more nearly what they pretend to be. Naturally, institutions vary as they define education. Some pretend to develop the "all-round" man and the good citizen, and like to be as they are. Others insist on high standards of scholarship and of instruction, and strive to reach even higher standards. To continue on these different paths may result in a few years in a rather clear cut differentiation. Colleges of the first type will embrace about equally social activities, athletic activities and intellectual activities, each being quite uncoördinated and developing as best it can. Here one may attend because it is fairly easy, and in good form, and graduates may enter any form of bread-winning or bread-consuming activity. The college of the second type will adopt the means to join the games and learning. It will include in its curriculum with the intellectual activities, the physical training and athletic activities, which shall be participated in by the entire student body with the idea of health, physical training and recreation. This involves a study of the needs of each man as discovered by physical examination, and exercise and games provided accordingly. Leagues utilizing natural college groups would include most of the men. Team organization according to ability groups under the department of physical education could include practically all. The still less fit could be given individual exercise. Under such training the test between colleges should be competitions including large numbers as well as the few. When more men play there is less time to

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stand and watch and cheer for others. These activities would be carried on with institutions similarly organized according to the time and the wishes of the students themselves, guided by the athletic instructors and other members of the teaching force as to requirements, condition and improvement of technique. Such an institution would spend no time upon problems of eligibility, for students being carefully chosen, accepted and enrolled would participate in all required and voluntary activities of the community, and failure to respond to the standard would release a place for another student more willing and able to participate. Such colleges could afford to laugh at the artificial and hypocritical language regarding professional amateurs. They would have the complete confidence of parents. They could fit for the professions, for research, and for the activities of life with an experience more adjusted to the normal position of work and play. There is room in the United States for each college; both are necessary, both are good in that they serve all kinds. Those who are responsible for a college, those who are deeply interested in its development should get together and decide which of the two they wish their college to be. When this is done the rest is not so difficult. As long as the college remains merely a resultant of various pressures it wobbles. As the athletic pressures are greatest it bulges that way. In athletics, as in most things, the action is, I believe, individual, not collective. Each college should take the action it believes to be right for it.

Athletically, then, a college of the first type will proceed much as some colleges do at present, emphasizing the handling of the sports by a business manager who promotes the sport as extensively as gate receipts, alumni generosity and curriculum handicaps allow. The competition for the best athletic material in the high school or preparatory school will be organized, as at present, and rules drawn up for procedure. A sort of world court among these colleges will handle the transgressions in intercollegiate competition, and world series will be run off at the close of the season to settle the disputes of the athletic statisticians. The press, and particularly the sporting writers, will be grateful.

The college of the second type is emerging. It will believe that the training of the body and mind and the fun derived from the games and sports should be a part of the curriculum, and provision will be made for the participation of every student to the best of his ability. If interest in education is real, funds will be appropriated for the training of all. The funds will be lodged in the college treasury and distributed as the students, faculty and the department of physical education see fit. Students who have had the glorious experience of participating in the games as well as of supporting them will become alumni more worthy of the college tradition. Instructors who have an interest in and knowledge of boys and their education, and who believe in and practice what the college is trying to do, will be hired to become members of the faculty and to take charge of the training. When colleges are interested in the development of all the students and when these coaches or instructors are responsible to the college only for their positions, their time will be distributed through many teams, and the emphasis placed upon the one team will be less. Then the teachers can develop men through teams, not teams through men. There will be many good teams, and the difference between them will be less. These instructors will participate in the efforts of the college in applying the teachings of science and philosophy on the field and the teachings of the field in the classrooms. The students, yea, even the faculty, will band together and compete to win over teams made up at similar colleges. Perhaps the public will crowd in less to see these games but the contests will be just as good. The hearts will beat just as fast, and the teeth will be just as tightly clenched. The games will be a part of the common life. And the problems built about mutual suspicion both within the college and between the colleges will be no greater than at present!

ALLISON W. MARSH.

What College Students Should Know

A Questionnaire presented to One Hundred College Students in a large University

THE following questionnaire was presented to one hundred students representing four college years, about one-third of the number being third or fourth-year students. There were seven foreigners in the group. The test was given toward the end of the college year, with the work of the second semester nearing completion. It might well have been assumed that the college study in English, History, Mathematics, the languages and the sciences, should have refreshed the memory in regard to many of the leading points in the questionnaire. There were sixty questions in the list originally given, of which fifty have been used in this article. The highest grade, 98 percent, was made by a student of Slavic descent, twenty-two years of age. The second rank, 97 percent, was made by a more mature Russian. The highest grade which was made by a native American was 89 percent; the lowest, 19 percent.

In presenting the questionnaire, it was assumed by the writer that college students should be familiar with the outstanding figures in the history of the human race, and with the outstanding facts of present-day civilization—the structure on which this civilization is based. It was assumed also that young men and women of college age would have attended American institutions of learning at least from the sixth to the eighteenth year, and that during this period there should have been developed an inquisitiveness toward all that is new in achievement and an enthusiasm for all that tends towards the progress and enlightenment of humanity. In a word, it was taken for granted that by the time an individual reaches college age, his mind should have been aroused to an appreciation of the finest and most beneficent influences in the history of mankind—an appreciation of the real values of life; such values as endure beyond time and space.

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THE QUESTIONNAIRE

I.

(Questions 1 to 28, Inclusive.)

Tell why the following men and women were great. Give their nationality and, if possible, give the century in which they lived. Mention at least whether they are living or dead:

	Percent Correct Answers	*Percent Incorrect Answers*	*No Attempt*	*Examples of Incorrect Answers.*
1. Plato	5	80	15	A Greek mathematician; a philosopher in the 18th century. (One student only mentioned having read Plato's Republic.)
2. Pericles	16	84	0	To the majority Pericles was a Greek philosopher, a law maker, or an American scientist.
3. Horace Mann ...	23	17	60	An English writer (15 answers); "A Greek." (2)
4. Pestalozzi	15	85	0	Two named him as an "Italian painter," living in the 14th or 15th century. Several named him as an American writer.
5. Napoleon	100	0	0	He was usually called a "great fighter," a "great general," and "the French Emperor who did a lot for France."
6. Edward Jenner ..	2	14	84	Named a number of times as a great writer, an American scientist, a doctor.
7. Kepler	15	35	50	A painter, a musician, a writer, and the "inventor of the law of gravitation."
8. Kant	10	17	73	A "German commander," a "religious man," a general.
9. Michael Angelo .	95	5	0	A Greek sculptor (1); one student ventured the information that he "died a few years ago."
10. Pasteur	26	74	0	"The one who pasteurized milk" (several); a chemist, a physicist, a pastor in a church.
11. Cleopatra	71	29	0	A Roman; the Queen of Italy; the Queen of Sheba; the Queen of India; a princess; an Egyptian princess; Anthony's friend; sister of Julius Caesar; a famous vamp; a bad woman.
12. Alfred Nobel	2	18	80	Lived variously in the 15th, 16th, 17th, and following centuries. To some he is still alive. He was "the inventor of the Nobel prize." He was also placed as an American orator, an American poet, and a famous American philosopher. A "rich Jew" who gives the Nobel prize. A French painter.
13. Isaac Newton ...	64	36	0	12 had heard the name but could not remember. To some he was an author; to others a "rich Jew." He was the one who made the first steamboat. He was also named as an American inventor.
14. Lee de Forest ..	1	4	95	A French doctor; a novelist.
15. Marconi	38	62	0	An "ancient scientist"; a French general; a Jewish king; the inventor of the airplane. One wrote that he must have invented wireless but she was not sure whether he lived in the 16th or 17th century. Of the 62 giving incorrect answers, all believed him dead.
16. Goethe	30	45	25	A German musician (many); a Greek philosopher.
17. Bernard Shaw ...	38	59	3	42 called him an American writer; 5 called him dead and one wrote "he has just died." One knows h[illegible] as the author of "Candide."
18. Copernicus	9	21	70	He was of four nationalities, Italian, Roman, Greek, Persian. He was a navigator, an astronomer, a writer, a philosopher, and lived before Christ.
19. Darwin	72	26	2	To many he was an American "noted for his theories." A Catholic student wrote that he was an "impious man who told us that we descended from monkeys." He was named frequently as a philosopher, a zoölogist, and a botanist.
20. Faraday	15	5	80	An English author; an American statesman; the inventor of the steamboat.
21. H. G. Wells	72	20	8	An American historian (20).
22. Martin Luther ...	56	36	8	A churchman; a dead politician; a preacher; the founder of the English Church; a botanist (Luther Burbank).
23. Steinmetz	22	78	0	A German musician; a German philosopher; a composer; a rich German industrial man. All those who gave incorrect answers believed him still alive.
24. Solon	4	44	52	Many had heard the name but could not remember who he was. One answered "a Hebrew dancer" (probably had in mind Salome).
25. Anatole France ..	37	13	50	A "religious man"; an artist; a cynic; an atheist.

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	Percent Correct Answers	Percent Incorrect Answers	No Attempt	Examples of Incorrect Answers.
26. Confucius	4	6	90	A great philosopher; a religious founder; a contemporary Polish writer; an astronomer; a pagan.
27. Oliver Cromwell	60	37	3	34 called him an American; he was a "prohibitionist"; he "had Charles beheaded."
28. Spinoza	5	3	92	3 called him a Roman.

II.

(Miscellaneous Questions—29-50 Inclusive.)

	Percent Correct Answers	Various Answers
29. Name several Russian writers	0	60 were unable to name any Russian writer. The only Russian writer named was Tolstoy (28 times). False answers were Nietzsche, Conrad, Balzac, Maupassant.
30. Who wrote the Inferno?	8	90 "did not know."
31. Who wrote Paradise Lost?	97	False answers were Bernard Shaw, Bossuet.
32. Who were the French writers who largely contributed to the French Revolution?	5	82 had never "had any French literature." Others thought that Dumas (Père et Fils), Victor Hugo, Kipling, Montaigne, had contributed.
33. Name five Italian painters.	4	All others gave groups of various nationalities. One of the groupings given included Titian, Rembrandt, Corot, Angelo, Millet.
34. Give the names of several famous sculptors. ..	4	81 did not know any. 5 named Lorado Taft; 4, Rodin; 1, Pascal; 1, Pericles; 1, Praxiteles.
35. Name a book written by Thomas Carlyle ..	16	Most of the students had heard of T. C., but could not name a book. 1 gave him as an American novelist. 7 called him "still alive." 1 had heard him lecture a year ago "at the Woman's Club."
36. What can you tell about Cervantes?	18	62 knew that he was a Spaniard. 1 called him the "Father of Don Quixote." 1 named him as the discoverer of America.
37. Who was Bismarck? Is he dead or living? ..	13	18 had never heard of him. 1 answered "a sort of doughnut."
38. Name the five great men who you think contributed most to our civilization.		100 percent named Lincoln; 99, Shakespeare; 84, Washington; 56, Napoleon; 32, Roosevelt; 15, Edison; 8, Bell; 3, Marconi; 22, Foch; 19, Pershing; 22, Franklin. Other answers were Coué, Columbus, Wilson, Caesar, Alexander, Jefferson, King Tut.
39. Which great men do you admire most? Tell why.		48 gave Lincoln because he was so devoted to his country. Washington, because he saved America from England. Edison, not because he invented the electric light, but because he can "do without sleep." W. J. Bryan, because he is very patient—he ran three times for President.
40. Locate accurately the following famous architectures:		
(*a*) The Parthenon	65	Placed variously in France, in Paris, in Jerusalem.
(*b*) The Pantheon	20	On Sheridan Road and Wilson Avenue, Chicago (a movie theatre); in Italy, in Athens, in Washington.
(*c*) The Eiffel Tower	50	In Versailles, in Italy, in Eiffel (Germany).
(*d*) The Alhambra	30	The majority placed it in Greece; some in Paris.
(*e*) The Vatican	80	Florence, Italy, Versailles.
41. Locate the Yosemite.	54	Colorado, North Carolina, and in various other states. One (an American) had never heard of the Yosemite.
42. Locate Madagascar.	32	In Spain, in Persia, in Asia Minor. 65 "did not know."
43. Locate the Luxor.	27	In Greece, in Constantinople; one young woman answered "Luxor is a cosmetic powder, cream, and rouge."
44. Have you ever heard of the Barbizon School? What can you say of it?	1	94 had not heard of this school. The others thought it must be a school for boys in England.
45. Which human race is the most populous? ..	61	25 gave the "American race." The remainder (14) gave "Anglo-Saxon."
46. What state has the largest population to the square mile?	1	75 thought it was New York. Others named Texas and Washington.
47. What recent inventions do you consider the most useful to mankind?		The automobile, the caterpillar, radio, radium, insulin, and the "Marcelle Waves."
48. What is a mausoleum? Can you locate a famous marble mausoleum in India?	7	Most of the students did not know the meaning of the word.

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	Percent Correct Answers	Various Answers
49. Who applied the elements of Plane Geometry the first time 300 B. C.	37	The majority named Pythagoras. Many "did not know."
50. How much money does France owe America? Should she pay her debt?		99 did not know the amount. One thought "a million or so." All except 1 agreed that France should pay her debt. 1 thought (very generously) that America should cancel it.

It may be asked what is the purpose of such a questionnaire. Do the answers indicate with any degree of certainty the trend of thought of the modern college student, or justify our drawing any definite conclusions?

First of all, the results seem to emphasize the current belief that the majority of the young people of today go through college for the sake of credit. To a college student the great events of history are not important in themselves nor in their effect upon civilization. The memorizing of facts seems important in so far as this process brings about the desired end—the securing of the diploma. Facts are quickly registered on minds alert to every passing fancy. They are as quickly forgotten, and leave no lasting impression. In the modern college life there is no time for meditation and reflection; no time for assimilation or digestion. Students hurry to their classes and they hurry away; the car which stands awaiting them facilitates their departure. An hour of jazz, a movie, or a whirl to the next town assists in eradicating any impression which may have been received in the classroom.

The young woman who, in reply to a question not listed here, insisted that Gabriel painted the Sistine Madonna, had at some time received a vague impression of a group of sounds. The great art of a great Raphael means nothing to her. It might, to be sure, be used to advantage in creating background for a movie, but even then it would be given but the most fleeting attention. A distorted sense of values prompted the reply that the Marcelle Waves are one of the most important inventions of the present decade. The young woman who made this assertion explained that the Marcelle Wave is a great aid to a woman's beauty, and that without beauty a woman cannot retain her power over man. Therefore we class the Marcelle wave with the life-saving radium, with the electric light, and with the automobile. To a third young woman Luxor was associated with beautifying creams. She knew the word in no other connection.

Napoleon thought nothing of sacrificing two million lives to advance his own interests, yet the question concerning him brought a record of 100 percent as against only two correct answers with regard to Jenner. In a group of one hundred college students, the story of Jenner's noble devotion and self-sacrifice in one of the greatest tragedies of modern civilization was entirely unknown to all but two. Temporal power, personal ambition, and a domineering intellect seem to make an appeal a hundred-fold more emphatic than that of the most devoted ministry.

Again we speak glibly of the broadening influence of a college education, and of the "open mind" which we should bring to every aspect of truth. But the theories of Darwin were quickly set aside as "impious" by the Catholic young woman because they did not agree with her preconceived ideas of creation.

Just now the most universally accepted definition of education is "service," which we take to mean service to humanity. It is a question for debate whether the present college experience is bringing about this idea. There are, of course, many students who have a keen insight into the value of their college years, and perhaps a realization of their responsibility over and above those who are less fortunate in the way of educational advantages. But it would seem that very many college men and women look upon the campus as a great playground with an annex reaching in every direction into the surounding towns and villages. To "have a good time" is the great ambition of this group, and the "good" may often be written with a question mark. Perhaps the statement is true that we are caught in a post-war whirl, from which we shall presently emerge to more normal standards. Let us hope that the time of emergence is not too far distant.

Student Criticism of College Education

From a Student's Point of View

THE college student, long accused of indifference and passiveness, is certainly showing signs of activity today. He not only protests vehemently against compulsory chapel and military training but even criticizes the lecture system or recommends an honors course. This should be taken as an encouraging sign, for it shows that he cares about his education and that he is learning to think for himself. The college would seem, therefore, to be succeeding to a certain extent in its purpose. But some of the forms the criticism is assuming are ominous. Unmerciful assessments of courses and professors, such as have been published at Harvard and Yale, cannot increase good will in the classroom. If only by such uncompromising means may changes in methods be brought about, is not something fundamentally wrong in the colleges? The mere fact that the undergraduates turn to such means, whether necessary or not, reflects a serious gap between the students and faculty.

When a subordinate group, in this case the students, wishes to alter the policy of those in power, the faculty, is conflict inevitable? Perhaps, if the faculty will not listen to the students or if large-scale production has removed the possibility of personal contact. I cannot judge of the situation in other colleges. But at Vassar another solu-

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tion has been found, for the students' efforts are resulting in better understanding between the two groups. Similar movements are probably in progress elsewhere—I certainly hope so. But this paper must be based on the situation at Vassar because that is the one with which I am most intimately acquainted.

It is natural that the students should want to have some say in the questions of their education. If they are taught to analyze Shakespeare's portrayal of Hamlet, they will learn to descry traces of Polonius in the professor. And if they have been required to write papers on methods of conciliating capital and labor, they are likely to criticize the relations of faculty and students. Modern educational principles are, moreover, encouraging them. If a child helps plan a project at eight years of age, why is it not well for him to do so at eighteen? And if one learns best in relation to one's interest, then ought not the students be allowed to help formulate the purpose and scope of a course?

When such influences lead to widespread criticism, some means of expression must be found. Three years ago a Student Curriculum Committee was formed at Vassar to serve as a permanent channel by which students' opinions about methods or requirements could be presented to the faculty. When the students started making their complaints, they discovered a curious thing: many professors agreed with them and were as anxious as they to find a solution—to abolish the lecture system, for example, or establish an honors course. But there were obstacles in the way of reform, such as the little matter of funds, which could not be easily overcome. The students became aware, too, of the complexity of the educational process and of the reasons for the regulations which existed. There was something to be said for required courses and freedom of election did make sectioning of classes according to ability very difficult. They realized more clearly that much depended on the initiative of the students themselves; that, for example, the value of a class discussion was proportionate to the students' efforts. They found that this insight into the fascinating problems of college education helped them to make better use of their opportunities at college and also to contribute more as students. After all, the faculty were not entirely responsible! Perhaps one of the greatest fields for reform was among the students themselves!

The promotion of greater coöperation between faculty and students is today the chief purpose of the Student Curriculum Committee. Misunderstandings between the two groups certainly exist. Some students even think that college is a place to get good marks and that the instructor is an ogre to be outwitted! Some professors believe that the students will be most aided by a recitation that repeats required reading. Worst of all, each group tends to be suspicious of the other, so that they do not talk over the problems of the course frankly together. Criticisms in the college paper are not going to improve this situation. The method of teaching would automatically tend to become more valuable if friendly interchange of opinion between instructor and class could be increased.

The committee tries to encourage helpful group discussion. During an open forum at which students and faculty discussed the problem, Can the Attractive Elements of Non-Academic Activities Be Transferred to Academic Work? a professor rose and said that she would be glad to try any plan proposed by the students. Another, at the close, earnestly thanked the chairman for enabling her to hear such an interesting and valuable discussion. The students had not minced words in asking for greater responsibility and more opportunities for coöperative work, but, on the other hand, they had admitted that they did not study as much as they might. Both groups went away with better understanding of the situation and with good resolutions for the future.

Open forums, meetings with the Faculty Curriculum Committee, informal conversations—all these seem more effective methods of reform than written recommendations drawn up separately by the students and presented to the faculty. Each of the two groups has a different contribution to make: the students know more about what the students are thinking and doing, the faculty have had more experience. Conclusions evolved in give and take between these two groups will be more valuable than those reached by the groups separately, each on its own limited evidence.

The students are not satisfied with merely presenting *opinions*. When they discovered that there were plenty of theories about college education, but that few facts were known, their training made them wish for a more scientific basis for college policy. Accordingly they devised means of obtaining information otherwise unavailable. Last year all the undergraduates were urged by the Student Curriculum Committee to keep track of how much time they spent on academic work, non-academic activities, and exercise. Over five hundred students, almost half the college, kept such records daily for the whole semester, thus revealing a widespread desire on the part of the students to assist in the solution of educational problems. As a result of their efforts, the faculty have been supplied with figures showing how much time was spent on each course and they have already changed some of the regulations. Other statistics, too, have been compiled, dealing with such matters as the relation between academic work and extra-curricular activities, and the correlation between ability, time spent in study and marks. Accurate information on these matters has not, to the best of our knowledge, been available before.

How do the faculty feel about all this? Many are enthusiastic and from the start have given encouragement and advice without which the activities described would not have been possible. Some professors think that they know best and that the students are becoming too presumptuous. When such an attitude leads to silent uncompromising resistance, student outbursts are likely to occur. On the whole, the faculty at Vassar have been constructively interested.

Such is the situation in Vassar College. The students throughout the country are showing their intention of taking a hand in the problems of their education and they will not be suppressed. The attitude, adaptability and foresight of the professors and undergraduates will determine whether helpful coöperation or paralyzing antagonism is to result.

KATHERINE HEILPRIN POLLAK.

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College Football

FOOTBALL," the sage of East Aurora told us, "bears the same relation to education that a bull-fight does to agriculture," and yet its place in our American college system is growing at a threatening rate. The annual football budget at Yale is nearing the five hundred thousand dollar mark and even the placid President Angell protests to his trustees. There is an unknown number of institutions where the coaches draw a larger salary than the deans; magnificent stadia have so dwarfed the recitation halls that they appear to be but out-houses and there is other evidence that the college is becoming in fact, as it has long appeared to the public, a mere appendage to the college sport.

What is the history of this unholy alliance between education and the semi-professionalized game of football as we know it today? The game itself was originally an amateurish and gentlemanly affair and became a menace to education only when it was selected by a sporting public to provide its winter thrills. It has now degenerated into a series of gigantic public spectacles, absorbing the interest of the average student, who, for one-third of the school year, marches, shouts, sings, rallies and roots, but never takes part in the contest itself, any more than he would at a horse race.

The college boys are not the villains in this story. They never deliberately resolve to compete with D. W. Griffith in the production of spectacles, but the local public demands a winning team and a stadium in which to stage them. The alumnus too whose intellectual interests have too often died down or flickered out, clamors for gore. He returns to Alma Mater three or four times a year—always to see the big games, for he still loves Alma, though it is, as a Princeton professor once said, "in an alcoholic sort of way."

In any event he is proud of her victories and ashamed of her defeats—on the athletic field. He never drains a glass to her discoveries in science or her contributions to art, but his ego expands in her hour of triumph, for he thinks himself a part of the winning machine. He is fat now and short-winded; he does not play the game and never did, but he attends the rallies, held on the very steps of Science Hall, where learned professors, enjoying a brief hysterical lapse, maintain in all seriousness that Pep and Spirit, drilled, pumped and ballyhooed into the Rooting Section, will win the game.

He is there too on the great days when the bands crash out their martial music, and the Faithful serpentine and sing their hymns of triumph and of hate. He may even help the campus medicine-men evoke the Spirit, in a Pentecostal flood of Pep. He and his ilk will root the ball from one end of the field to the other, and sing, shout, slap, smash and "talk in tongues."

Let us turn from this scene a moment, dry our eyes and reflect how the campus may be freed of this tomfoolery. There are games with which the college Greeks besport themselves, all undisturbed by the Barbarian hordes, and this gives the clue to our remedy. What this country needs from the college standpoint, is professional football and lots of it. A big-league football team in every large

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city would do for college football what it has done for college baseball, to wit, remove it from the spot light, render it an innocuous thing and plunge it into oblivion. To contend, as some collegians do, that professional football teams could not be built up which would overwhelm the college teams, is mere campus idiocy.

Professional football on a grand scale will undoubtedly come in the United States, just as it came in England. It could fill in the drab season between the World's Series and the opening of the national game in the spring. Immense profits will be made from it and if any Gentile wants to get this money he had better hurry or the opportunity will be taken.

In the meantime, is there anything that can be done to prevent the transforming of our colleges into athletic country clubs for the training of these modern gladiators? Not adhering to the prohibiting cult, we would refrain from telling the boys what they must not do. And, mark you, ours is no Puritan voice. We approve of gladiators, we approve too of the Roman Holidays they are made to serve; but we don't like to have the job of producing the show foisted on the college student. The capacity of these young things to resist instruction is already infinite enough.

It does seem, however, that we could trim the salary and dignity of the professional coach, that Colossus of the Campus, and make him at least a little lower than the president. We could, too, watch with a critical eye the departments of Physical Education, which, in part at least, are mere shams to cloak the expenditure of funds for coaches and athletic directors and yet save themselves from the possible wrath of donors and tax payers.

The voice of these departments speaks, à la Jacob, of "public health" and "a sound body for a sound mind," but the real hand of Esau was well disclosed last summer as it reached about in search of leading attractions for their summer sessions. The man in America who was perhaps in greatest demand and received the highest salary was that great educator and public health expert, Knute Rockne of Notre Dame, coach of the Four Horsemen.

This quasi-embezzlement of trust funds does not conclude the list of our offenses. In a score of little ways, where football is concerned, faculties succumb to the psychology of the mob. Classes are excused for, and professors participate in, that most typically American debauch, the pep rally. Here, of course, are done and said things which the normal ought not discuss. We can only say that before the rally is five minutes old the outermost periphery of sanity has been left far behind. There is no place like a college campus to see the methods of Rev. Billy Sunday excel those of Socrates.

I am enough of an optimist to believe that the evils of college football could be cured from within if college executives and faculty were not in the main a lot of rabbits. But we are a spiritless crew. Generations of good-natured tolerance, shading off into active scorn, which the outside world has heaped upon us, have left us broken. The more valiantly and unanimously we teach the doctrines of free trade, the higher go the tariff walls. For half a century we have taught evolution—and Tennessee makes reply. We are under-paid because we are despised

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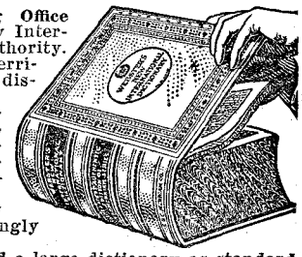

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We have received from our German publishers, the Malik Verlag of Berlin, five stately volumes, the "Collected Novels of Upton Sinclair." From Gossizdat, the State Publishing House of Moscow, we have a list of various editions of our books which have been issued in Soviet Russia; counting, not new printings, but separate publications under different titles, there is a total of sixty-nine. Michael Gold, recently returned from Russia, writes: "The sort of people who in America know Charlie Chaplin and Jackie Coogan, in Russia know Upton Sinclair." We are advised by the Japanese translator of "The Jungle" that the book has just been issued, but the government compelled the publisher to recall all copies, and cut out the last chapters, dealing with Socialism. The Japanese translation of "Mammonart" is about to appear. From Warsaw comes an offer from a large publishing house to issue twenty of our books in a cheap library, at .95 zloty per volume, about thirteen cents American. A Czechish publisher applies for all books not hitherto issued. We have a review of "Mammonart" which was broadcasted from the radio station of the Labour Party of Australia; also a letter from a Ukrainian writer, telling how our plays are being acted there, and our novels made into movies. We have established book-store agencies in London, India and South Africa, and we learn that readers are circulating our books in Java, Honduras, and Iceland. We await returns from the U. S. A.

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and we are despised because we are under-paid. There is no hope for reform from within in our generation.

So far as college football is concerned, we must wait then, for another Heaven-sent Jew, who will create and organize professional football as his race has already taken over the theatres. When football is as frankly professional as is baseball, the world may forget the colleges entirely, but in any event, they will not be known for their teams. We professors will at last have the peace and quiet that befits our timid souls.

GLENN E. HOOVER.

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